# श्रीतुकारामचरितम्

*By the same Author*

SATYAGRAHA-GEETĀ

KATHĀPANCHAKAM

ŚANKARA-JEEVANĀKHYANAM

MIRĀ-LAHARI

UTTARA SATYĀGRAHA-GEETĀ PART I



SANT TUKARAMA

*Statue by B. V. Talim*

# श्रीतुकारामचरितम्

(With English Translation)

*By*

PANDITA KSHAMA ROW

इयं तु स्वर्गता २२ तमे एप्रिलमासे १९५४



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To the loving Memory of my Father

S. P. PANDIT

## *FOREWORD*

This is a timely production. Tukarama, the great saint poet of Maharashtra, passed away 300 years ago. He is and will always remain a living source of inspiration to millions of ailing hearts. His poetry has a lofty appeal, springing from a tortured soul yearning for relief. Its simplicity and lucidity are attractive. It has the powerful charms of simple folk-songs, and yet it has found its way into Marathi literature as a classic and a philosophy. Tukarama was a mystic, but never an elusive escapist. On that account his teachings have established permanent supremacy over the common man in Maharashtra.

Pandita Kshama Row has couched Tukarama's life incidents and teachings in a Sanskrit version. This garb has added to the charm and dignity of the theme. Some of the lines are reminiscent of well known Sanskrit verses. Pandita Row's effort does great credit to her enlightened ancestry, as also to her personal scholarship.

The Sanskrit language, so long left in discare, promises to come into its own in the renaissance of modern India. Many scholars have claimed for that language, with admirable courage, the sublime status of a national language. Pandita Row's publication

will, it is hoped, strengthen the claim of that language to form a flexible and resilient medium for the expression of modern thought, despite its archaic antiquity. On that account, if for no other reason, Pandita Row is entitled to our congratulation and gratitude.

*Poona,*
*18th February, 1950.* } **M. R. Jayakar**

# ॥ श्रीतुकारामचरितम् ॥

## प्रथमः सर्गः ।

महाराष्ट्रेषु प्रागजनि शरदां यस्त्रिशतकात्
तुरीयो वर्णानामपि तदितरैः पूजितगुणः ।
तपस्वी निस्स्वोऽपि क्षितिपतिशिरोभ्यर्चितपद-
स्तुकारामस्सोऽयं जयति शृणुतैतस्य चरितम् ॥ १ ॥

इदं हि राष्ट्रं महतां मुनीनामासीत्पुरा पावनजन्मभूमिः ।
ज्ञानेश्वराद्याः किल संयमीन्द्रास्तदध्यवात्सुस्तपसां विभूत्यै ॥ २ ॥

इन्द्रायणी यत्र वरस्रवन्ती सुरस्रवन्तीव परिस्रवन्ती ।
शिवङ्करी स्पृष्टशिवोदकानां विराजते भूरि भुवं पुनाना ॥ ३ ॥

तस्यां तटिन्यां पुरमस्ति देहूरिति श्रुतं यत्र चकार वासम् ।
योगी तुकारामकुलप्रपूर्वो विश्वम्भरो नाम तपस्विवर्यः ॥ ४ ॥

वाणिज्यवृत्तिं नगरे हि कुर्वन्नवाचि मात्रा सहसैव पुत्रः ।
वत्साचिरात्पण्ढरपुरीमुपेत्य ध्यायैकचित्तेन परावरेशम् ॥ ५ ॥

इति प्रसूवाक्यमसौ गृहीत्वा गुरोर्वरः शिष्य इवोपदेशम् ।
ययौ पुरीं तद्दिनमेव पश्यां शुचिप्रदेशेऽथ कृतासनोऽभूत् ॥ ६ ॥

निरुध्य वृत्तिं निखिलेन्द्रियाणां निवेश्य तत्तन्निजगोलकान्तः ।
निधाय चित्तं जगतामधीशे निरन्तरध्यानपरोऽयमासीत् ॥ ७ ॥

समाहितस्यास्य पुरः प्रकाशः सहस्रभानूपम आविरासीत् ।
आनन्दमूर्तिः स च पाण्डुरङ्गः साक्षादभूदिष्टमवाप भक्तः ॥ ८ ॥

निवृत्य देहूपुरमात्मगेहे संवर्णयामास रहो जनन्यै ।
महाद्भुतां भागवतीं विभूतिं साक्षात्कृतां प्राग्भवपुण्ययोगात् ॥ ९ ॥

जगाद साकर्ण्य सुहृष्टगात्री सवेपथुर्बाष्पसमाकुलाक्षी ।
अहो परं धन्यतमासि वत्स स्थिरास्तु ते भक्तिरियं परेशे ॥ १० ॥

तदीयमालोक्य सुगाढभक्तेर्महान्तमावेशमुवाच लोकः ।
बद्धादरोऽसौ यदि पाण्डुरङ्गे तदन्तिके तिष्ठति किं न नित्यम् ॥ ११ ॥

जगाद कश्चित्पिशुनः सहासं वणिक्किलायं धनलाभदृष्टिः ।
कुक्षिम्भरिर्नेच्छति वेश्म हातुं विश्वम्भराख्यास्य विडम्बनैव ॥ १२ ॥

खलप्रलापैर्बहुताडितोऽपि प्रशान्तधीरेष निशम्य चैतान् ।
अनेडमूकः स्थितवानकम्पः प्रचण्डवात्याहतशैलतुल्यः ॥ १३ ॥

श्रीपाण्डुरङ्गस्तपसा प्रसन्नः प्रादुर्बभूवास्य पुनः पुरस्तात् ।
दीप्तानलार्कद्युतिमेष दृष्ट्वा पादारविन्दे न्यपतत्सकम्पः ॥ १४ ॥

स चाह विस्मेरविलोचनं तं प्रीतोऽस्मि भक्त्या मयि ते महत्या ।
अलं तवात्रागमनेन भूयः स्वग्राम एवार्चय मां यथेष्टम् ॥ १५ ॥

निपीय वाक्यामृतमश्रुधारां सुष्वाप हर्षार्णवमग्नचेताः ।
स्वप्ने ददर्श स्वपुरान्तिकस्थे वनेऽम्बिकाख्ये शयितं स्वदेवम् ॥ १६ ॥

क्षणात्प्रबुद्धस्तमसि प्रगाढे स्खलन्नगाधोत्कलिकाप्रणुन्नः ।
ययौ निजग्रामटिकां विदूरामचेतयन्नध्वगतिप्रयासम् ॥ १७ ॥

प्रातर्गृहं प्राप्य वनं प्रतस्थे मात्रान्वितः केशवदर्शनाय ।
अन्विष्यमाणोऽपि स पाण्डुरङ्गो न क्वापि तद्दृष्टिपथं जगाम ॥ १८ ॥

क्वचित्स्थलीं दृष्टिविलोभनीयामपश्यतां तौ तुलसीपवित्राम् ।
यतो वहन् धूपमनोज्ञगन्धः समाजुहावेव समीपमेतौ ॥ १९ ॥

भूगर्भलीनः करुणानिधिः स्यादत्रैव मन्दार इवाब्धिलीनः ।
गवेषणीयो भगवानिहैवेत्युवाच पुत्रं जननी बहुज्ञा ॥ २० ॥

आकाशवाण्येव तया प्रयुक्तो यावत्स भक्तः खनति क्षमान्तः ।
तावत्तयोर्दृक्पथमेति किंचित्सुपुण्यवद्भिश्च न दृष्टपूर्वम् ॥ २१ ॥

भूगर्भलीनं ददृशे हि ताभ्याममूल्यभास्वन्मणिवृन्दनद्धम् ।
देदीप्यमानं शुभमूर्तियुग्मं श्रीरुक्मिणीमाधवयोः पवित्रम् ॥ २२ ॥

अत्यद्भुतं वृत्तमिदं सुपुण्यं सर्वत्र लोके बहुलीबभूव ।
इन्द्रायणीरोधसि मूर्तियुग्मं न्यवेशि तत्सापि कृता पवित्रा ॥ २३ ॥

न्यधायि सा पौरजनैः सुगेहे विभोः सजानेस्तपनीयमूर्तिः।
व्यधायि विप्रैरथ वेदविद्भिः प्राणप्रतिष्ठा विधिवद्विधिज्ञैः ॥ २४ ॥

पादारविन्दे किल विश्वमूर्तेर्व्यावृत्तसंसारसुखोपभोगः।
निनाय विश्वम्भर एष शेषं निजायुषो नित्यतपोभिरुग्रैः ॥ २५ ॥

तपोधनः केशवलोककामी समाप्य सर्वामिहलोकयात्राम्।
भार्याममाख्यां तनयौ च हित्वा तत्याज देहं मलभाण्डतुल्यम् ॥ २६ ॥

दिवंगते भर्तरि पुण्यपुञ्जे वियोगशोकाग्निनितान्तदग्धा।
आमा निवृत्ताखिलभोगचिन्ता ध्यानामृतेनैव पुपोष देहम् ॥ २७ ॥

हरिर्मुकुन्दश्च सुतौ प्रकृत्या पितुः स्वभावात्प्रविभिन्नशीलौ।
हरिस्मृतिं दूरत एव कृत्वा भोगाशयाकृष्टहृदावभूताम् ॥ २८ ॥

आमा तु माता पतिवत्तपस्यां श्रद्धावती चक्रधरे चचार।
धनार्जनोपायविधिं तु पुत्रौ परस्परं चिन्तयतः स्म नित्यम् ॥ २९ ॥

क्षत्रस्य वृत्तिं यदि संश्रयावस्तदा भवेदस्मदभीष्टसिद्धिः।
इत्याशया देशमहीपतेस्तावुद्योगकामौ ययतुः सकाशम् ॥ ३० ॥

असौ महीन्द्रः शरणागतानां मनोरथस्वर्गमहीरुहेन्द्रः।
संग्रामशिक्षाविधुरावपीमौ चकार सेनाधिकृतौ कृपालुः ॥ ३१ ॥

तयोः प्रसूः केशवनामतुष्टा पराङ्मुखी लौकिकवित्तभोगे।
प्रस्थानमन्यत्र निवारयन्ती सुवत्सला तौ निजगाद पुत्रौ ॥ ३२ ॥

किमित्ययि वत्स हरे मुकुन्द दुराग्रहो वां पुरमेव हातुम्।
इहास्ति विष्णुः कुलदेवता नः कल्पद्रुमः सर्वमनोरथानाम् ॥ ३३ ॥

अलं विदेशभ्रमणेन लोभान्मा विस्मृतिर्भूज्जगदीश्वरस्य।
यदीयकल्याणपदाब्जसेवा वज्रायते विश्वविपद्गिरीणाम् ॥ ३४ ॥

इहैव भक्त्या हरिसंनिधाने यथा गुरुर्वां जनकः स्थितोऽभूत्।
तथा युवाभ्यामपि वर्तितव्यं स एव धर्मः स च सिद्धिहेतुः ॥ ३५ ॥

एतावदुक्त्वा विरराम माता वचस्तु तस्या हुतमप्सु जातम्।
त्यक्त्वा पुरं जग्मतुरेव दूरे महीपतेस्तस्य हि राजधानीम् ॥ ३६ ॥

प्राप्तप्रतिष्ठौ नचिरादभूतां संभाव्यमानौ नृपतेः प्रसादात् ।
ग्रामं प्रति प्राहिणुतां च यानमानेतुमम्बां स्ववधूसमेताम् ॥ ३७ ॥

वात्सल्यदोषात्सुतदर्शनाय निरुद्धबाष्पा नृपराजधानीम् ।
सा देहमात्रेण जगाम गेहान्निधाय चेतो भगवत्पदाब्जे ॥ ३८ ॥

मेने यथा निर्धनतामपि स्वां विभोः समक्षं महतीं विभूतिम् ।
सा तत्परोक्षे सुतयोर्धनित्वं दारिद्र्यकल्पं मनुते स्म माता ॥ ३९ ॥

ऐश्वर्यभोगाद्विमुखी स्थितैषा विचिन्तयन्ती सततं महेशम् ।
ददर्श साक्षादथ पाण्डुरङ्गं स चाक्षिपन् वाचमिमां बभाषे ॥ ४० ॥

जानासि देहूपुरमागतोऽहं त्वद्भर्तुराराधनतः प्रसन्नः ।
पुत्राभिषङ्गान्ममतानिमग्ना लग्नासि मद्विस्मृतिकर्दमे त्वम् ॥ ४१ ॥

संसारविभ्रान्तिमिमां विहाय स्मृत्वा पुनर्मामुपशान्तचित्ता ।
देहूपुरं याहि भजस्व नित्यं विशिष्टसान्निध्यकरं पुरे माम् ॥ ४२ ॥

अथ प्रगे सा शयनोपविष्टा सुतौ समाहूय नितान्तहृष्टा ।
तामद्भुतस्वप्नकथामुदात्तां निवेदयामास निशान्तवृत्तम् ॥ ४३ ॥ १ T

निशम्य तावूचतुरात्तहासौ स्वप्नेऽप्यहो मुग्धजनप्रतीतिः ।
जाग्रद्दशायामनुभूतमेव स्वप्ने जनः पश्यति किं विचित्रम् ॥ ४४ ॥

माता सुताभ्यामुपहस्यमानाप्यचञ्चला भक्तिमती च तस्थौ ।
भावस्थिराणामितरोक्तिजालैः कदापि चेतांसि न विक्रियन्ते ॥ ४५ ॥

कुपुत्ररुद्धा स्वपुरं प्रयातुं शशाक नैषा बत मन्दभागा ।
अभाग्यवत्या अपि सज्जनन्याः सुपुत्रयोगो हि सुभाग्ययोगः ॥ ४६ ॥

अन्ते पुनः क्रुद्ध इवाविरासीत्प्रकम्पमानां च जगाद देवः ।
वात्सल्यपाशेन हतासि बद्धा मोहं विजानीहि विनाशहेतुम् ॥ ४७ ॥

जरातुरैषा न विचारशीला यियासति स्वप्नकथाप्रलापैः ।
इत्यात्मजौ वित्तविघूर्णिताक्षौ सावज्ञमास्तां विमुखौ जनन्याः ॥ ४८ ॥

समाप्तमाध्याह्निकभोजनेषु सुखोपविष्टेषु जनेषु गेहे ।
नृपस्य दूतस्तुरगादिरूढो जवात्परेद्युः समुपस्थितोऽभूत् ॥ ४९ ॥

आह्वानसंदेशमवाप्य राज्ञस्तदन्तिकं भ्रातृयुगं जगाम ।
तावब्रवीद्भूमिपतिः स्वराज्ये महाविपत्तिर्न चिराद्भविन्नी ॥ ५० ॥

शत्रुः समन्तादवरुध्य राष्ट्रं प्रतीक्षते कालमिहाभियोक्तुम् ।
हस्त्यश्वपादातिवरूथिनीभिः सोऽयं युवाभ्यामभिषेणनीयः ॥ ५१ ॥

आदाय मूर्ध्ना नृपतेर्निदेशमापृच्छय भार्ये जननीञ्च नत्वा ।
सहोदरौ तौ चतुरङ्गसेनायुजौ पुरादीयतुरञ्जसैव ॥ ५२ ॥

दिनद्वयान्ते रणभूमिशय्यामुपेत्य खेदादिव तौ शयानौ ।
प्रायेण पुण्यात्पितुरात्मनो वा सुराङ्गनालिङ्गनमन्वभूताम् ॥ ५३ ॥

उदन्तमेतं जननी निशम्य दुःखानलप्लुष्टमना रुरोद ।
अहो मयैवात्मनि पातितोऽयं गुरुप्रमादाद्विषमो विपाकः ॥ ५४ ॥

ममापराधात्किमु दीनबन्धो ममात्मजौ दण्डितवानसि त्वम् ।
यद्रोचते तत्कुरु पाण्डुरङ्ग सर्वं सहे त्वत्पदपद्मभृङ्गी ॥ ५५ ॥

अथ स्नुषैका यशसे कुलस्य चितां स्वभर्तुर्द्रुतमारुरोह ।
अन्या ययौ गर्भवती स्वमातुर्गृहं स्ववंशाङ्कुररक्षणाय ॥ ५६ ॥

शोकाग्निनाम्बा परिदह्यमाना कृच्छ्रेण देहपुरमाससाद ।
सोऽग्निः शनैः शान्तिमुपाजगाम ध्यानामृतैः श्रीमधुकैटभारेः ॥ ५७ ॥

अकिञ्चना बन्धुजनैर्विहीना पर्यश्रुरम्बा हरिमन्वयुङ्क्त ।
विनष्टपुत्रां विवशां विभो मां कस्त्रायते वार्धकजर्जराङ्गीम् ॥ ५८ ॥

तपस्विनीं तां निजगाद वाचं पीयूषकल्पामथ पाण्डुरङ्गः ।
अवेहि मां भक्तशरण्यमीशं तवैव भक्तिः परिरक्षति त्वाम् ॥ ५९ ॥

प्रवर्तयन्ती नयनप्रवाहं निरन्तरं साभवदन्धदृष्टिः ।
शरीरयात्रामपि नित्यमेषा न वार्धके साधयितुं शशाक ॥ ६० ॥

तथाप्यहो दृष्टमिदं तदीये सज्जीकृतं सद्मनि सर्वमासीत् ।
आहारपानादिकसंविधानं केनापि तत्र क्रियते स्म काले ॥ ६१ ॥

शुश्रूषितुं भक्तिमती स्नुषेयं श्वश्रूजनं हन्त समागतेति ।
कुतूहली ग्रामजनो बभाषे पश्यन् गृहे व्यक्तिमदृश्यदक्षाम् ॥ ६२ ॥

तपस्विनी वृद्धतरा च रुग्णा प्रयाणकालं प्रतिवीक्षमाणा ।
निष्क्रम्य देहात्पदमाप भर्तुः शैलाच्च्युता वारिनिधिं नदीव ॥ ६३ ॥

श्वश्रूगतिं लोकमुखादवेत्य स्नुषातिशोकान्निजगाद बन्धून् ।
हा धिङ् मया मातृगृहे निवासान्नित्याभिवन्द्यापि न सेविताऽऽर्या ॥ ६४॥

ग्रामे त्वसेवि स्नुषया मयेषा रुग्णान्धवृद्धेति बहुः प्रवादः ।
देवेन भक्तावनदीक्षितेन मायास्नुषा कापि विनिर्मिता स्यात् ॥ ६५ ॥

कुतोऽन्यथा मत्समरूपनारीं गृहे विलोकेत जनस्तदीये ।
इति व्यलापीदनुतापविद्धा कर्तव्यलोपो हि क्षुणाति चेतः ॥ ६६ ॥

अथामा साध्वी या परमपदमाप्ता भगवतः
पदाम्भोजद्वंद्वाविरतपरिसेवाबलवशात् ॥
बुधास्तां श्रीविश्वम्भरमपि तदीयं वरपतिं
तुकारामस्याहुः कुलविटपिनोर्मूलपुरुषौ ॥ ६७ ॥

इति सौ. क्षमायाः कृतिषु श्रीतुकारामचरिते मूलपुरुषप्रशंसनो नाम प्रथमः सर्गः ।

## । द्वितीयः सर्गः ।

विश्वम्भरस्य समभूदथ पौत्रपौत्रो
वंशार्णवात्पुरुषरत्नमुदारकीर्तिः ।
विप्रेतरोऽपि कुलमुन्नतिमागमय्य
सिद्धोऽयमद्य धुरि तिष्ठति योगभाजाम् ॥ १ ॥

बोलाजिनामास्य पिता बभूव माता कनाकी कनकाङ्गयष्टिः ।
प्रसूतमात्रस्य शिशोः शरीरं कयापि दिव्यप्रभया चकासे ॥ २ ॥

स्नाता ययौ द्वादशवासरे सा श्रीपाण्डुरङ्गालयमात्मजेन ।
समर्प्य तं देवपदाब्जमूले दण्डप्रणामं विदधे प्रहृष्टा ॥ ३ ॥

अयाचतैषाद्य तवार्भकस्य प्रभो त्वया नामकृतिर्विधेया ।
श्रुता खवाणी त्वमवेहि नाम्नः कृतिस्तु का राम इवोज्ज्वलस्य ॥ ४ ॥

निवृत्य गेहं मुदितान्तरा सा शिशुं न्यधान्मङ्गलदोलिकायाम् ।
चक्रे शुभाचारपुरःसरं च पुत्रं तुकारामसुनामधेयम् ॥ ५ ॥

समाप्य तां नामकृतिं कनाकी वृद्धेषु बालेषु सुवासिनीषु ।
ताम्बूलमन्नं कुसुमं विभज्य स्वयं कृतां गीतिमगायदेताम् ॥ ६ ॥

जात सुखपिहि यत्र शाश्वतो नामरूपरहितो विभात्यजः ।
यत्र सिद्धपुरुषा गृणन्ति यत्सत्यमेव परमास्ति देवता ॥ ७ ॥

आलये च परमात्मनः शिशो पाण्डुरङ्गचरणारविन्दयोः ।
जात सुखपिहि तत्र शान्तिमान् यत्र भाति सुखसिन्धुरुज्ज्वलः ॥ ८ ॥

समभूत्तपसा प्रसिद्धिमान् अनतिक्रान्तमनोज्ञयौवनः ।
ययतुस्त्वपरौ यशःपथादतिदूरेऽस्य सहोदरावुभौ ॥ ९ ॥

बाल्ये विवाहं कृतवान् पितास्य ग्रामस्थया कन्यकया कयाचित् ।
सा श्वासरोगाच्छयनीयलग्ना कदापि संसारसुखं न भेजे ॥ १० ॥

अतः कुमार्यावलिनामभाजा पुनर्विवाहोऽस्य कृतः पितृभ्याम् ।
एवं तुकाराममिमे प्रपद्य व्यराजतां सिन्धुमिवापगे द्वे ॥ ११ ॥

ज्येष्ठाग्रजस्तस्य विनष्टभार्यो विसृज्य बन्धून् निरगाद्विरक्तः ।
पिता तुकारामकरे निधाय क्षेत्रादिभारं दिवमारुरोह ॥ १२ ॥

पितुर्निदेशं शिरसा गृहीत्वा स कार्यभारं वहति स्म धीरः ।
कृषौ च वाणिज्यविधौ च दक्षः प्रशंसितोऽभूदखिलप्रजाभिः ॥ १३ ॥

तस्याथ माता परमुत्सुकेव स्वरालयं पत्युरियाय साध्वी ।
एवं वियुक्तः प्रियबन्धुलोकैर्युवाभवद्दुःखपयोधिमग्नः ॥ १४ ॥

मनोहतस्यास्य वणिक्क्रियासु प्रभूतमासीद्द्रविणं विनष्टम् ।
इत्थं हताशोऽपि धनागमस्य व्यचिन्तयन्मार्गमधर्मबाह्यम् ॥ १५ ॥

वाणिज्यनाशाद्वसुना वियुक्तो विशङ्कमानो विपदं भवित्रीम् ।
कुसीदिकेभ्यः कुलपोषणाय पर्याप्तमर्थं स ऋणीचकार ॥ १६ ॥

ततश्च गोणीर्बहुधान्यपूर्णा बह्वीः समारोप्य वृषेषु धीरः ।
पुरात्पुरं पर्यटदध्वखिन्नः श्रीपाण्डुरङ्गं कलयन्नजस्रम् ॥ १७ ॥

भर्तारमालोक्य निवर्तमानं मार्गे बलीवर्दसहायमेकम् ।
भार्ये उभे अप्यभिजग्मतुस्तं प्रमोदसंफुल्लमुखारविन्दे ॥ १८ ॥

प्रयाणवृत्तान्तममू प्रियस्य प्रष्टुं शनैर्यावदुपाक्रमिष्टाम् ।
दृष्ट्वा विवर्णं मुखमस्य तावद्भीरू स्थिते भ्रान्तहृदौ मुहूर्तम् ॥ १९ ॥

पर्युत्सुकाभ्यां परिपृच्छ्यमानो वृत्तं तुकाराम उवाच तथ्यम् ।
सप्ताहतः पूर्वमितः प्रयातो वाणिज्यहेतोरहमित्यवेथः ॥ २० ॥

सार्धं सुहृद्भिः पथि गच्छतो मे प्रचण्डवात्या समभूत्पुरस्तात् ।
अत्युग्रवृष्टिः क्षणमात्रकाले समुद्रकल्पामकरोद्धरित्रीम् ॥ २१ ॥

अलिंपदंगानि महान्धकारो बभौ च सर्वं प्रलयान्तकल्पम् ।
कुत्राप्यनश्यत्सहयायिवर्गो वृषद्वितीयो ह्यहमत्र जीवे ॥ २२ ॥

मनुष्यलोके शरणं न पश्यन्नाक्रन्दितुं तारमहं प्रवृत्तः ॥
हरे विपन्नोऽस्मि गतिर्न मेऽन्या दयस्व देव द्रुतमेहि पाहि ॥ २३ ॥

मयेति बद्धाञ्जलिना रमेशे संप्रार्थिते कश्चन मामवोचत् ।
कुतोऽवरुन्त्से नु जनस्य मार्गं को वा भवानत्र वने प्रवासी ॥ २४ ॥

एवं ब्रुवाणाय कथाममुष्मै न्यवेदयं भीकरवृत्तसारम् ।
अथास्य साहायकमप्ययाचे संरक्षितुं मद्वृषभं च भाण्डम् ॥ २५ ॥

अथ स पुरुषः श्रुत्वा जोषं वचः करुणं मम
स्वयमुपगतः पङ्के मग्नं मदीयवृषोत्तमम् ।
झटिति च बलाच्छृङ्गग्राहं निगृह्य समुद्धरन्
भुवि निपतितां गोणीं पृष्ठे पशोर्निदधे पटुः ॥ २६ ॥

तदनु च करं धृत्वा मेऽग्रे निनाय स मां शनैः
परिचितपथेनेव ध्वान्तेऽप्यगादचलाचलः ।
तमसि सहसा विद्युद्दीप्तौ मदीक्षणगोचरा
रुचिरमणिभाः श्रीवत्साङ्का बभूव तदाकृतिः ॥ २७ ॥

तनुरजनि मे हृष्टा खिन्ना प्रकम्पसमाकुला
नयनयुगलादश्रुस्रोतः पपात निरर्गलम् ।
अहह चपला तावन्नष्टा ममाक्षिसुखं च तत्
तदनु सरितस्तीरं प्राप्य क्षणात्स तिरोदधे ॥ २८ ॥

जानीतमार्यं पुरुषोत्तमं तं साक्षादनन्यं खलु पाण्डुरङ्गात् ।
सोऽयं शरण्यः शरणागतानां दयाब्धिरागान्मम तारणाय ॥ २९ ॥

इति प्रियाभ्यां स निवेद्य वृत्तं ननर्त मार्गे विवशः प्रहर्षात् ।
उन्मत्तमेते पतिमाकलय्य शिरः सनिःश्वासमताडयेताम् ॥ ३० ॥

अथ स गमनात्पूर्वं येभ्यो धनानि गृहीतवान्
स्वकुलभृतये वाणिज्यार्थी क्षुधा किल ते जनाः ।
तदुपरि बलात्पेतुः प्राप्तुं वितीर्णधनं निजम्
श्रमनिपतितं श्येनाः क्रौञ्चं यथाऽऽमिषलोभतः ॥ ३१ ॥

भृशं तमाचुक्रुशुरुत्तमर्णा अवञ्चकं दैवनिगीर्णभाग्यम् ।
चिकीर्षुरप्येष ऋणस्य शुद्धिं दशां स्वकीयामनुशोचति स्म ॥ ३२ ॥

केचित्तुकारामगृहाङ्गणस्थाः कुसीदिकाः सज्जनसान्त्व्यमानाः ।
निर्भर्त्सयन्तो वचनैः कठोरैरनागसं तं गृहतोऽपजग्मुः । ॥ ३३ ॥

हितैषिणस्तत्सुहृदस्तमूचुर्विपत्तिरेषा जनिता त्वयैव ।
न कोऽपि नारायणनामपाठादुपैति लोकाभ्युदयं जगत्याम् ॥ ३४ ॥

तूर्णं तुकाराम जहीहि तस्मादुन्मादिनीं विष्णुपदप्रसक्तिम् ।
अमी जपध्यानसमाधियोगा विप्रस्य धर्मा वणिजो न युक्ताः ॥ ३५ ॥

वाणिज्यवृत्त्या किल पूर्वजास्ते समर्जयन्ति स्म धनं प्रयत्नैः ।
सनातनं धर्ममपास्य दूरे वृणोषि दारिद्र्यपिशाचमुग्रम् ॥ ३६ ॥

त्वदीयबालाः परमक्षुधार्ताः पुरा विचिन्वन्ति पथि प्रकीर्णान् ।
अवस्करे धान्यकणानपास्तान् कुटुम्बिभिः कुक्कुटशावकेभ्यः ॥ ३७ ॥

प्रतिवेशिवचोघातैः पीडितोऽपि पुनः पुनः ।
न चचाल तुकारामो हरिपादाब्जसेवनात् ॥ ३८ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते जन्मादिसंकीर्तनो नाम द्वितीयः सर्गः ।

## । तृतीयः सर्गः ।

प्रचलति ततः काले सोऽभूत्तपस्विपुरोगमः
सकलविषयव्यावृत्तात्मा गृहाच्च पराङ्मुखः ।
अयजत जपध्यानस्तोत्रैरनारतमीश्वरं
परिहृतनिजाहारस्वप्नः प्रबोधसमुज्ज्वलः ॥ १ ॥

अथास्य गृहिणी ज्येष्ठा नित्यकार्पण्यपीडिता ।
परित्यक्तवणिग्वृत्तिं तुकाराममकुत्सयत् ॥ २ ॥

बुभुक्षया मरिष्यामो वयं त्वदुपजीविनः ।
गृहिणः प्रथमो धर्मः स्वकुटुम्बस्य पोषणम् ॥ ३ ॥

स्वजनं क्षुधया तप्तं वीक्षितुं सहसे कथम् ।
पाण्डुरङ्गोऽपि ते देवः करुणालववर्जितः ॥ ४ ॥

किमेतादृशमाराध्य लभ्यते त्वत्परिश्रमैः ।
अलं तव जपैर्ध्यानैः कीर्तनैः कण्ठशोषणैः ॥ ५ ॥

उपेक्षितः स्वधर्मस्त्वं गृहक्लेशपराङ्मुखः ।
ईदृशं त्वां महापापं महेशः क्षमते कथम् ॥ ६ ॥

हा धिगावामटिष्यावः कन्थां धृत्वा गृहाद्गृहम् ।
रक्षितुं मरणाद्बालांस्त्वदीयान् क्षुधयार्दितान् ॥ ७ ॥

गेहिन्यैवमुपालब्धोऽप्यद्भुतस्थिरमानसः ।
तुकारामोऽब्रवीद्भार्यां सान्त्वयन्निदमुत्तरम् ॥ ८ ॥

अहं सर्वं करोमीति प्राणी मुह्यति तद्वृथा ।
योगक्षेममशेषं नः पाण्डुरङ्गो वहत्यसौ ॥ ९ ॥

तत्प्रेरितहृदा भूयः करिष्येऽहं वणिक्क्रियाम् ।
अचिरात्तत्प्रसादेन कार्पण्यं नः पलायते ॥ १० ॥

इत्थमाश्वासिते भार्ये मन्त्रयित्वा परस्परम् ।
कथंचिन्मूलभाण्डाय चक्रतुर्धनसञ्चयम् ॥ ११ ॥

ततः क्रीत्वा मरीचानि वृषेष्वारोप्य यत्नतः ।
कुलदैवं तुकारामः स्मरन् गेहाद्विनिर्ययौ ॥ १२ ॥

गच्छतो वनमार्गेण भक्तस्यास्य मुखाम्बुजात् ।
हरिनामामृतस्रोतः स्रवति स्म निरर्गलम् ॥ १३ ॥

प्रविष्टोऽथ क्रमेणासौ कोङ्कणावनिमण्डलम् ।
आसदच्चांबुधेर्वेलां तुङ्गतालसुशोभिताम् ॥ १४ ॥

पिप्पलद्रुममूलेऽथ शिवमन्दिरसंनिधौ ।
रिक्तभारान् बलीवर्दान् विश्रमाय मुमोच सः ॥ १५ ॥

प्रसार्य भूतले पण्यं स्वयमास्त तदन्तिके ।
विस्मृत्य चाखिलं बाह्यं हरिध्यानपरोऽभवत् ॥ १६ ॥

पण्यस्य पृच्छतो मूल्यं ग्रामीणान् प्रत्यभाषत ।
गृह्यतां यद्यदिष्टं वः किं मूल्यस्य विचारणात् ॥ १७ ॥

इत्युक्ता ग्रामिका निन्युर्मरीचानि यथेप्सितम् ।
स्वानीतपरिमाणैस्ते मिमाना ध्यायतो मुनेः ॥ १८ ॥

अस्मानेष निगृह्णीयाद्वञ्चकानिति तेऽत्रसन् ।
स तु विस्मृतबाह्यार्थः स्थितोऽभूद् ध्यानतत्परः ॥ १९ ॥

वदान्यत्वमुदारस्य श्रुत्वा मरिचकाङ्क्षिणः ।
वृन्दीभूय समाजग्मुः स्वस्वभाजनपाणयः ॥ २० ॥

मूल्यं पश्चादिति प्रोचुः स चोवाच तथास्त्विति ।
अगृह्णन् मुष्टिभिः केचिदपरे मानतोऽधिकम् ॥ २१ ॥

जगादैकः शठः सर्वां गोणीश्चिक्रीषुरस्म्यहम् ।
गृहमेहि प्रदास्यामि तस्य मूल्यमशेषतः ॥ २२ ॥

स विश्वस्य तुकारामो ग्रामीणस्य वचोऽग्रहीत् ।
देवस्याप्याशयं भक्तो विद्यान्न तु दुरात्मनाम् ॥ २३ ॥

तावच्च निशि वात्यायां येन सार्धं पुरा कृतम् ।
स एव ग्राममासाद्य विनयादब्रवीज्जनान् ॥ २४ ॥

एष प्रतिनिधिस्तस्य वणिजोऽस्मि निशम्यताम् ।
अद्य तेन प्रयातव्यं पण्यमूल्यं प्रदीयताम् ॥ २५ ॥

इत्युक्ता ग्रामिकाः प्राहुर्न किञ्चित्तेन मापितम् ।
कियन्मूल्यमितीदानीं को वा प्राज्ञोऽवधारयेत् ॥ २६ ॥

इत्युक्ते पुरुषः प्राह प्रत्यक्षं दृष्टवानिव ।
येन यावद्गृहीतं तज्जानाम्येव यथायथम् ॥ २७ ॥

इति ब्रुवन् प्रतिव्यक्तिस्वीकृतं निजगाद सः ।
श्रुत्वेदं विस्मिताः सर्वेऽप्यन्तर्विभ्रान्तिमाययुः ॥ २८ ॥

गृहाद्गृहमटन्मूल्यं पुरुषः संगृहीतवान् ।
अथान्ते क्रीतगोणीकमन्विष्यास्य गृहं ययौ ॥ २९ ॥

देयं दातुमनिच्छन्तं धूर्तमागन्तुकोऽब्रवीत् ।
? कण्ठपाशैर्मरिष्यामि न चेन्मूल्यं प्रयच्छसि ॥ ३० ॥

भविष्यसि स्वपापेन सर्वग्रामविनाशकः ।
एतावत्युक्तमात्रे तु धिक् त्वां रे वंचकाधम ॥ ३१ ॥

इत्याक्रोशज्जनस्तोमस्तं निपात्य शठं बलात् ।
प्राहरन्मुष्टिभिः पादैर्यावदेष धनं ददौ ॥ ३२ ॥

आदाय मूल्यसर्वस्वमाजगाम स पूरुषः ।
सायं सन्ध्यामुपासीनं तुकारामं तरोरधः ॥ ३३ ॥

? समर्प्य कृतसंध्याय द्रव्यमस्मै पुरः स्थितः ।
तं च ग्रामाधिपं मत्वा तुकारामोऽब्रवीद्वचः ॥ ३४ ॥

सौम्य किञ्चिद्घृतं ग्रामान्मह्यमानेतुमर्हसि ।
इत्युक्तः पुरुषः शीघ्रं प्रभूतं घृतमाहरत् ॥ ३५ ॥

अल्पेन पणकेनाहो कथं लब्धमियद्घृतम् ।
प्रायेणात्र हि मन्दोऽर्घो गव्यसंपत्तिकारणात् ॥ ३६ ॥

सह भोक्ष्यावहे तावत्स्थीयतामिति वादिनि ।
तुकारामे नरः सोऽपि स्वीचकार निमन्त्रणम् ॥ ३७ ॥

निर्गते पुरुषे भुक्त्वा तुकाराममुपाययुः ।
पौराः पप्रच्छुरेते च क्व ते प्रतिनिधिर्गतः ॥ ३८ ॥

न्ययोजि न मया कोऽपि प्रातिनिध्येन पूरुषः ।
इति श्रुत्वा जनो भूयः पृच्छति स्म सुविस्मितः ॥ ३९ ॥

पण्यमूल्यं तदस्मत्तो ग्रहीतुं कोऽयमागतः ।
ग्रामणीरिति सोऽवादीन्नेति नेत्यब्रवीज्जनः ॥ ४० ॥

विस्मितो विस्मितानेतांस्तुकारामोऽभणत्ततः ।
अचिन्त्याद्भुतकर्माणि पाण्डुरङ्गस्य के विदुः ॥ ४१ ॥

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अथ व्रजन् निर्जनवर्त्मनासौ ददर्श कंचित्पथिकं पुरस्तात् ।
शनैस्तुकाराममुपेत्य सोऽपि प्रावर्तताभाषितुमिङ्गितज्ञः ॥ ४२ ॥

क्षणादसौ विक्रयलब्धवित्तं वणिग्वशेऽस्तीति विवेद धूर्तः ।
जिहीर्षुरस्मादखिलं तदेतज्जगाद तं विश्वसनीयवृत्तिः ॥ ४३ ॥

सन्त्यत्र कार्तस्वरकङ्कणानि पत्न्यै महार्घाणि मया कृतानि ।
तान्यर्धमूल्येन समुद्यतोऽस्मि विक्रेतुमापत्तिनिवारणाय ॥ ४४ ॥

अवक्रयार्थी भवतः सकाशे दिष्ट्या यदि स्यात्तदहं कृतार्थः ।
इमानि ते हस्तगतानि चेति प्रादर्शयत्प्रोज्ज्वलभूषणानि ॥ ४५ ॥

देदीप्यमानैर्वलयैर्मनोऽस्य प्रसह्य जह्रे सरलप्रवृत्तेः ।
मन्दोऽपि हेमव्यवहारयोगे स क्रेतुमेतानि वचो बबन्ध ॥ ४६ ॥

ततः कटिस्थाद् गुरुचीरबन्धादुन्मुच्य नाण्यानि वणिक् तदग्रे ।
प्रसारयामास सखे तवैतद्विलोकयात्मीयमिति ब्रुवाणः ॥ ४७ ॥ कया

विस्तारितं तद्धनमेष धूर्तो निरूपयन् गृध्नुरपि स्थिरात्मा ।
अतृप्तमात्मानमिव च्छलेन प्रदर्शयन्मन्दमुवाच साधुम् ॥ ४८ ॥

अत्यल्पमेतद्भवदीयवित्तं तथाप्यहं कृच्छ्रगतो ग्रहीष्ये ।
इत्येष वाचा निबबन्ध मुग्धं जालेन नीलङ्कुमिवोर्णनाभः ॥ ४९ ॥

धनमगणयदुद्धृत्य द्राक् पलायत धूर्तराड्
रभसपतितः श्येनः शावं कपोतमिव क्षणात् ।
तदनु च तुकारामो ग्रामं प्रविश्य मुदान्वितः
कनकवलयान्यादायागात्कुसीदिकमन्दिरम् ॥ ५० ॥

एकत्र सर्वानथ मेलयित्वा निजोत्तमर्णान्निरवद्यचेताः ।
अदर्शयत्क्रीतसुवर्णमेतत्तेभ्यः प्रदानादृणशुद्धिमिच्छुः ॥ ५१ ॥

कुसीदिका दर्शितकङ्कणानां कृत्वा परीक्षां निकषोपलेन ।
सुवर्णलेपैरुपरञ्जितं तत्सर्वं ह्यहो पित्तलमित्यवोचन् ॥ ५२ ॥

प्रोच्चैस्ततस्तैरुपहस्यमानो जनप्रवादैरतिलज्जमानः ।
प्रतीक्ष्यमाणोत्सुकगेहिनीभ्यामदर्शि गेहं गतवान् विषण्णः ॥ ५३ ॥

विनष्टसर्वस्वममुं विलोक्य ज्येष्ठा विचुक्रोश तदीयभार्या ।
मुमोच नेत्राम्बुझरीं द्वितीया पतिं सुतप्तं परितापयन्त्यौ ॥ ५४ ॥

निरुध्य शोकं निजभूषणानि न्यासेन दत्त्वा धनदायकेभ्यः ।
कनीयसी धीरतरास्य जाया सम्पाद्य वित्तं विततार भर्त्रे ॥ ५५ ॥

शतद्वयेनाथ स रूप्यकाणां क्रीत्वा प्रभूतं लवणं विपण्याम् ।
वृषे समारोप्य च विक्रयाय ग्रामात्तुकाराम इयाय भूयः ॥ ५६ ॥

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बालेघटाख्यं नगरं प्रविष्टो विक्रीय गोणीलवणं समस्तम् ।
सुशर्करायाः क्रयविक्रयाभ्यां लेभे स मूल्यादधिकं शतार्धम् ॥५७॥

सङ्कीर्तयन्नाम हरेः प्रयायी क्वचित्पुरे विप्रमदर्शदग्रे ।
गले हलं दारुमयं वहन्तं विमुण्डनं ग्रन्थिलदीर्घकूर्चम् ॥ ५८ ॥

स च द्विजो गद्गदकण्ठमुच्चैर्देहि प्रभो किञ्चिदिति ब्रुवाणः ।
अनिच्छयादीयत कैश्चिदल्पं तिरस्कृतश्चान्यजनैर्वराकः ॥ ५९ ॥

द्रवीकृतात्मा करुणस्वरेण सौम्यस्तुकाराम उपेत्य विप्रम् ।
पप्रच्छ किं रोदनकारणं ते वदेति सोऽपि द्विज इत्युवाच ॥ ६० ॥

रिक्थापहाराय निरागसं मां सम्बन्धिनो राजकुलेऽभियुज्य ।
सर्वस्वनाशं जनयाम्बभूवुर्हतो विधिस्तुष्यति नेयतापि ॥ ६१ ॥

दण्डश्च राज्ञा मयि पातितोऽभूच्छतत्रयं राजतमुद्रिकाणाम् ।
अशोधयं कृच्छ्रगतोऽपि तस्मात्पञ्चाशतं दैवकृपावशेन ॥ ६२ ॥

अद्यापि सार्धद्वितयं शतानामस्ति प्रदेयं न च दातुमीशे ।
तदर्थमेते यमकिङ्कराभाः परीत्य मां राजभटास्तुदन्ति ॥ ६३ ॥

आपत्कथां तस्य निशम्य भक्तो हरेः सपद्येव दयार्द्रचेताः ।
विश्राण्य सर्वं तदभीष्टमर्थं व्यमोचयद्बन्धनतस्तमार्तम् ॥ ६४ ॥

ततस्तुकाराम इमं स्ववासे द्विजं समानीय कृताभिषेकम् ।
अभोजयत्तं दश भूसुरांश्च भुक्तोत्तरं प्राप तदाशिषश्च ॥ ६५ ॥

अथ विरहिताशेषद्रव्यः कृपाम्बुनिधिः पुनः
पुरमनडुहा सार्धं प्राप्तो व्यलोकि निवासिभिः ।
धनविनशनाख्यानं श्रुत्वा तदीयमुखोद्गतं
समजनि किलोन्मत्तः सोऽयं हहेत्यहसन्नमी ॥ ६६ ॥

तद्ग्रीवायामधमचरितो ग्रामलोकः पलाण्डून्
मालीकृत्याक्षिपत पिशुनैरुत्तमर्णैः प्रदिष्टः ।
आरोप्यैनं सुजनमहितं रासभस्याथ पृष्ठे
ग्रामेऽनैषीत् सकलजनधिक्कारपात्रं चिकीर्षुः ॥ ६७ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते वाणिज्यविनाशो नाम तृतीयः सर्गः ।



## । चतुर्थः सर्गः ।

अथ यावदुपायचिन्तनं पुनरर्थाधिगमाय स व्यधात् ।
उदभूत्पुरि तावदुल्बणं गुरुदुर्भिक्षमतीवदारुणम् ॥ १ ॥

वर्षोदकाभावत एव सर्वग्रामेषु नेशुः पशवो नराश्च ।
साधुः स कौटुम्बविपत्तिशङ्की मुधा ययाचे प्रतिवेशिसाह्यम् ॥ २ ॥

पटच्चरैः पल्ययनैश्च जीर्णैः क्रीत्वापणे काञ्चन धान्यमुष्टीः ।
ताभिर्विनिष्पाद्य मितां यवागूमसूनरक्षत्स्वकुटुम्बकस्य ॥ ३ ॥

निःशेषिते धान्यकणे जनास्तं प्रोचुस्तवाद्य क्व नु पाण्डुरङ्गः ।
सदा हितैषी किल ते शरण्यः किं रक्षति त्वामथ वा जहाति ॥ ४ ॥

मर्मन्तुदं वाचमिमां निशम्य स्वदेवतायाः परिवादलब्धीम् ।
निकृत्तमात्मानमिवाकलय्य श्रोत्रे पिधाय प्रतिवाचमूचे ॥ ५ ॥

कृषीवलः श्राम्यति भूरि सौम्याः कृषेः समारम्भविधौ प्रसक्तः ।
प्रमोदते सस्यविपाककाले विस्मृत्य कष्टं ह्यनुभूतपूर्वम् ॥ ६ ॥

आध्यात्मिकश्चापि तथा प्रयासो दीर्घैस्तपोभिः क्रियते नरेण ।
स च स्वकाले परमात्मनैक्यं प्रपद्य शश्वत्सुखमेत्यहार्यम् ॥ ७ ॥

अथ विंशतिवर्षीयो दुर्भिक्षव्यसनार्दितः ।
ऋणबाधाकुलश्चासौ निरुपायः स्थितोऽभवत् ॥ ८ ॥

ज्येष्ठा च पत्नी तनयश्च तस्य क्षुधार्दितौ कालवशं प्रयातौ ।
सर्वात्मनासौ शरणं प्रपन्नो हरिं ययाचे करुणासमुद्रम् ॥ ९ ॥

हरे प्रसीद द्रुतमेहि नाथ क्षमस्व मत्पापमघप्रणाशिन् ।
वृथैव कालः क्षपितो मयाभूदितश्च कार्यं वद निश्चितं मे ॥ १० ॥

यदत्र कृत्यं मम जीवलोके तदादिश त्वं कृपया मुकुन्द ।
विषानले मां पतितं भवाब्धौ हे पाण्डुरङ्गोद्धर पाहि पाहि ॥ ११ ॥

एवं स भक्तः परिदेवनेन श्रीपण्ढरीशं कलयन् हृदन्तः ।
सप्ताहमेकाग्रतयावतस्थे विनिश्चलः स्वामिनिमीलिताक्षः ॥ १२ ॥

अभिद्यतास्य प्रसभं समाधिः कयापि विस्पष्टगिरा नभस्तः ।
स चापि सानन्दसमुज्ज्वलास्यः समुत्थितोऽभूदवधारितार्थः ॥१३॥

श्रद्धाभक्तियुतः स्थितोऽस्मि भवतः पादाम्बुजैकाश्रयः
पुण्यं यत्तपसार्जितं तदिह मे वित्तं हरे शाश्वतम् ।
तद्वित्तस्य तपोधनाः किल विदुर्दिव्याममोघक्रिया-
मित्येवं स दिवानिशं कलयते तृतः स्वयं स्वात्मनि ॥ १४ ॥

सायं स्वीयपुरं पुनः प्रतिगतं केचिज्जना वीक्ष्य तं
प्राशंसन् बहुभिर्वचोभिरितरे निन्दास्पदं मेनिरे ।
अस्पृष्टस्तुतिनिन्दनः स्थिरमतिर्याति स्म वीथ्यां यति-
र्बुक्कद्भिः शुनकव्रजैरनुगतो राजाध्वनीव द्विपः ॥ १५ ॥

आसाद्य स्वगृहं स लेख्यनिचयग्रन्थिं पितुः पेटका-
दुद्धृत्यागमदापगामथ बलाच्चिक्षेप तं तज्जले ।
तत्रासीज्जनकाय देयमितरैर्द्रव्यं बहु व्यञ्जय-
न्निर्दुष्टः करणव्रजस्तदपि तं मेने तृणायैव सः ॥ १६ ॥

स्नात्वा पूतजलं वहन् स गतवान् श्रीपाण्डुरङ्गालयं
देवं तत्र समर्च्य शान्तमनसा भण्डारशैलं ययौ ।
तत्रासीत्समभूतले सुविमले प्रच्छायशीता स्थली
सोऽत्र ध्यानपरायणः समभवद्योगाय बद्धासनः ॥ १७ ॥

तत्समाधिवनसन्निधावभूत्क्षेत्रमेकमवदच्च तत्पतिः ।
रक्ष सस्यमिह भोस्तपश्चरन् धान्यमाढकयुगं ददामि ते ॥ १८ ॥

बाढमित्युपचिकीर्षुरञ्जसा भिन्दिपालमुररीचकार सः ।
गम्यतामयि सखे स्थितोऽस्म्यहं सावधानमिति चाब्रवीदमुम् ॥१९॥

क्षेत्रतस्तदनु निर्ययौ पतिः पालकश्च लघु मञ्चकं गतः ।
तत्क्षणं च विनिपेतुरञ्जसा सस्यवृन्दमधि वृन्दशः खगाः ॥ २० ॥

वीक्ष्य पत्रिनिवहं व्यचिन्तयत्प्राणिनः खलु बुभुक्षिता इमे ।
पापमापतति तन्निवारणादित्यशब्दमधिविष्टरं स्थितः ॥ २१ ॥

याममुग्ममथ निन्युरत्र ते कूजनं च मधुरं वितेनिरे ।
भुक्तधान्यकणिका यथेप्सितं प्रत्यहं च विदधुर्गतागतम् ॥ २२ ॥

तत्कलत्रमथ चिन्तया वने मार्गणाय पितुरादिशत्सुताम् ।
नैच्छदेष किल गन्तुमालयं सत्यवाक् चलति न प्रतिश्रुतात् ॥ २३ ॥

आवली तदनु सा सुगेहिनी प्रत्यहं च नयति स्म भोजनम् ।
सोऽध्युवास वनिकामहर्निशं प्रातरर्चितहरिः सुरालये ॥ २४ ॥

सायमेष निजगाद पक्षिणो गम्यतामयि कुलायकानि वः ।
आवृते हि तमसा वने भवेन्नीडकप्रतिगमो हि दुष्करः ॥ २५ ॥

वीक्ष्य तान् स चलतः पतत्रिणो विस्मयान्वितमना व्यचिन्तयत् ।
भक्षयन्ति किमपि द्विजा इमे न द्विजा इव नयन्ति तद्गृहम् ॥ २६ ॥

जीव्यतेऽण्डजसमं कदा मया संसृतिभ्रममतिक्रमे कदा ।
नामरूपमपहाय वेद्मि च स्वं कदा वरद सर्वभूतगम् ॥ २७ ॥

जीर्णपर्णमिव वायुना हतं जीव एव कुरुतां गतागतम् ।
काष्ठलोष्टकनकेषु मे समा बुद्धिरस्तु जहि देव मे तृषाम् ॥ २८ ॥

मा पतन्तु वचनानि कर्णयोर्निन्दकस्य न च चाटुवादिनः ।
ज्योतिरस्ति हृदयेषु यत्परं देहिनां मम पुरोऽस्तु तद्विभो ॥ २९ ॥

ध्यायतीत्थमनुवासरं मुनौ भुंजते स्म किल धान्यमण्डजाः ।
तेनिरेऽस्य च मुदं यथा द्विजा भोजनेन परितृप्तमानसाः ॥ ३० ॥

वत्सरान्तमनुपाल्य कर्षको धान्यसम्पदमवेक्षितुं मुदा ।
क्षेत्रमागमदथावलोकयन् धान्यशून्यमखिलं विसिष्मिये ॥ ३१ ॥

सर्वदिक्षु विचरन्तमण्डजास्तं विलोक्य सहसा विनिर्ययुः ।
अन्त्यजं निकटमागतं यथा वीक्ष्य भूसुरगणो जुगुप्सया ॥ ३२ ॥

क्षेत्रवृत्तिरथ रोषवह्निना प्रज्वलन्मुनिवरं प्रधावितः ।
धिग् विदुष्ट तव कारणादहं नाशितोऽस्मि बत धर्मकञ्चुकिन् ॥३३॥

इत्यसौ परुषवाग् विगर्जयन् ग्रामसंघसविधं चकर्ष तम् ।
वृत्तमस्य समितिर्निशम्य तत्प्रोच्चकैर्विहसितं चकार सा ॥ ३४ ॥

अन्वयुङ्क्त कृषिकं सभापतिर्नाशितं कियदनेन कथ्यताम् ।
खारिकाद्वयमिति प्रतीरिते क्षेत्रमव्रजदसौ परीक्षितुम् ॥ ३५ ॥

यावदेष सगणः समीक्षितुं क्षेत्रमाप किल तावदक्षतम् ।
पक्वधान्यपरिपूर्णमञ्जरीपुञ्जमञ्जुलमदृश्यताखिलम् ॥ ३६ ॥

साधिते सपदि धान्यसंग्रहे तस्य सप्तदश खारिकाः स्थिताः ।
दिव्यचेष्टितमचिन्त्यमद्भुतं को हि वेद नृपशुर्जगत्पतेः ॥ ३७ ॥

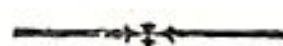
क्षेत्रमक्रियत सत्समृद्धिमद्रक्षणाय हरिणा मुनेरिति ।
खारिकाद्वयमदायि केवलं कर्षकाय तदपेक्षितं यथा ॥ ३८ ॥

धान्यशेषमथ दित्सति प्रभौ संसदोऽस्य मुनये समर्हते ।
तत्तु सर्वममुना निराकृतं हेम कत्तृणमकामचेतसाम् ॥ ३९ ॥

अब्रवीच्च स वशी स्वकर्मणां यो न वाञ्छति फलानि कर्हिचित् ।
सोऽयमेव सदुपासको हरेः शान्तिमेष भजते च सन्ततम् ॥ ४० ॥

श्रीमहादाजिपन्तेन ग्रामकोशाधिकारिणा ।
ग्रामलोकोपयोगाय तद्धान्यमभिरक्षितम् ॥ ४१ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते शकुन्तसन्तर्पणो नाम चतुर्थः सर्गः ।



## । पञ्चमः सर्गः ।

अथावली तस्य मुनेः कलत्रं त्यागेन धान्यस्य चुकोप पत्यै ।
परिग्रहात्तापमुदीक्ष्य धीराः सदा प्रहृष्यन्त्यपरिग्रहेण ॥ १ ॥

उपेक्षितं ग्रामजनैश्चिराय श्रीपाण्डुरङ्गालयमाकलय्य ।
उद्धर्तुमेतं बहुजीर्णमिच्छन् भक्तः स साक्षात्कटिमाबबन्ध ॥ २ ॥

खनित्रपाणिर्भुवमुच्चखान बिभेद लोष्टानि स कोटिशेन ।
मृदं जलेन स्नपयाञ्चकार निर्माणहेतोर्नवमन्दिरस्य ॥ ३ ॥

तावन्महादाजिरपश्यदीशं स्वप्ने समादेशमुदीरयन्तम् ।
भक्तस्य मे पुण्यकृतः कुरु त्वं साहायकं मद्गृहकर्मणीति ॥ ४ ॥

ग्रामाधिपः कर्मकरान् सुशीघ्रं संप्रेषयामास मुनेः सकाशम् ।
नवीकृते देवगृहेऽथ हर्षादैच्छद् द्विजान् भोजयितुं महात्मा ॥ ५ ॥

निराकृतं धान्यमदायि तस्मै ग्रामाधिपेन द्विजभोजनाय ।
पुण्याहमग्र्यैरथ वाचयित्वा व्यधान्मुनिस्तत्र हरिप्रतिष्ठाम् ॥ ६ ॥

मुकुन्दसंकीर्तनमत्र कर्तुं पठन् स पद्यानि दधार कण्ठे ।
ज्ञानेश्वरप्रौढकबीरनामदेवैकनाथादिबुधैः कृतानि ॥ ७ ॥

अभ्यस्यतस्तानि गिरौ प्रभाताद् भार्यावली भोज्यमुपाजहार ।
या कोपनापि स्वपतौ विनीता हरिं निनिन्दास्य विरागहेतुम् ॥ ८ ॥

अथैकदा पूपमियं वहन्ती तथोदकुम्भं च गिरौ स्वभर्त्रे ।
अध्वश्रमाच्चण्डकरप्रतापे मूर्च्छाभिभूता निपपात भूमौ ॥ ९ ॥

भग्नो घटः पादतलं च विद्धं दुष्कण्टकैर्गाढरुजामतानीत् ।
अपारयन्ती क्रमितुं पुरस्तादध्यक्षिपत्स्वैरमसौ मुकुन्दम् ॥ १० ॥

तस्याः पुरः प्रादुरभूदकाण्डे स्फुरन्मणिः कोऽपि लसद्दुकूलः ।
आलोक्य तं कर्कशवाग्भिरेषा चुक्रोश रोषाङ्कुशमुज्ज्वलन्ती ॥११॥

भर्तारमुन्मादहतं विधाय रे जाल्म कस्मादित आगतोऽसि ।
प्रागेव दुःखार्णवमग्नमेनं कुतो जनं दुःखयसे दुरात्मन् ॥ १२ ॥

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एवं तमाक्रुश्य पराङ्मुखी सा जुगुप्समानेव बभूव यावत् ।
तावत्पुरस्तात्प्रतिबिंबितेव दिव्याऽऽकृतिः कापि तया व्यलोकि॥१३॥

उदैरयत्कोऽपि निमीलिताक्षीं किं मन्यसे मां तव शत्रुतुल्यम् ।
यदि स्वभर्ता नितरां विरक्तो वत्से कुतो मां परिनिन्दसि त्वम् ॥१४॥

यथैव वृक्षः फलति स्वकाले वायुर्यथा वाति फलं पतेच्च ।
तथा पतिस्ते परिपक्वबुद्धिर्विरज्यते चेन्मम कोऽत्र दोषः ॥ १५ ॥

तथोक्तमात्रे तु तदीयपादादपागलन्नायतकण्टकानि ।
जलाशयं तत्र च सावलोक्य भर्तारमागात्किल सोदकुम्भा ॥ १६ ॥

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अथैकदा स्नानगृहं ययौ सा शङ्कौ समुल्लम्ब्य निजैकवस्त्रम् ।
तस्थौ तुकाराम उदीरयन् श्रीपतिस्तुतिं विस्मृतबाह्यलोकः ॥ १७ ॥

अत्रान्तरे प्रापदकिञ्चना स्त्री तारध्वनिः शीतनिपीडिताङ्गी ।
प्रदर्शयन्ती निजजीर्णवस्त्रं नवाम्बरं सा च मुनिं ययाचे ॥ १८ ॥

दृष्ट्वार्धनग्नामनुकम्पमानः पत्न्याः स वस्त्रं प्रददावमुष्यै ।
हृष्टा तदादाय ययौ कृतज्ञा ततस्तुकाराम इयाय शैलम् ॥ १९ ॥

दृष्ट्वाऽथ शङ्कोर्वसनं विनष्टं भार्यावली भ्रान्तमना बभूव ।
वृत्तं विदित्वाथ शशाप नारीं रोषान्विता च स्वपतिं निनिन्द ॥ २० ॥

हा धिक् खलः कीदृश एष भर्ता ज्ञात्वापि मां सन्ततमेकवस्त्राम् ।
ददाति तद्धूर्तवनीपकायै स्वैरं गृहाद्याति च मत्परोक्षम् ॥ २१ ॥

क्रीतं मदर्थं न हि तेन किञ्चिन्मया न भुक्तं च तदर्जितान्नम् ।
धन्या सपत्नी मम या प्रमीता क्लेशैश्च सर्वैर्युगपद् विमुक्ता ॥ २२ ॥

माङ्गल्यसूत्रं विनिबध्य कण्ठे मम प्रभुर्निष्करुणः स जातः ।
तदाप्रभृत्यस्मि गृहेऽस्य दासी दारिद्र्यपाशेन दृढं निबद्धा ॥ २३ ॥

तावत्समीयुर्निजबन्धवस्तामाह्वातुमुद्वाहमहोत्सवाय ।
तदेतदेधोऽजनि कोपवह्नेः क्षते पुनः क्षारमधाच्च तस्याः ॥ २४ ॥

तत्रान्तरे सा सहसा पुरस्तादालोकयत्कञ्चन दिव्यरूपम् ।
नरं करेणोपहरन्तमस्यै दुकूलमेकं कनकोज्ज्वलान्तम् ॥ २५ ॥

क्षौमाम्बरं सा परिधाय हृष्टा ययौ विवाहालयमावली द्राक् ।
आलोक्य तस्याः कमनीयवेषं नारीगणस्तत्र चमत्कृतोऽभूत् ॥ २६ ॥

विकूणिताक्षी निजगाद काचित्प्रच्छन्नगुप्तं तदिदं किलासीत् ।
अन्याब्रवीत्पत्युरयं प्रसादो वाणिज्यलाभेन तदर्जितं स्यात् ॥ २७ ॥

विन्देत वस्त्रं कथमीदृशं यतिः प्रतारकोऽयं वणिगेव नूनम् ।
कौशेयवासांसि बहूनि रक्षेदसाविति व्याहरदङ्गनान्या ॥ २८ ॥

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कालेन वैष्णवशिरोमणिरेष धीमान्
ग्रामेऽखिले द्विजवरैरपि मानितोऽभूत् ।
न त्यक्तवान् गुणभरैर्निजनम्रभावं
पूर्णः फलैरिव महान् पृथिवीरुहेन्द्रः ॥ २९ ॥

भक्ता यदा समगमन् परितस्तमेनं
देवालये निशि रमाधवकीर्तनाय ।
पश्चात्तुकाप्रथमराम उपासकानां
स्थित्वा श्रुतिं परिजगौ भजनीयगीतेः ॥ ३० ॥

सिद्धस्य चेष्टितमिवाखिलमस्य सर्वा
लोके प्रवृत्तिरभवद् व्यवहारयोगे ।
सिद्धस्य लक्षणमिदं विदुषां वरेण्यः
कश्चिन्महीपतिसमाह्वय इत्थमूचे ॥ ३१ ॥

सिद्धः स एव परकीयशिशुं रुदन्तं
दृष्ट्वा स्वकीयमिव चेतसि दूयते यः ।
चोरैर्हृतेऽपि निखिले निजवित्तकोशे
न क्लिश्यते स्वपरवस्तुभिदाविहीनः ॥ ३२ ॥

सन्तुष्यति क्षितिपदत्तमहार्हरत्नै-
र्यद्वत्तथैव कृषिकेण वितीर्णशाकैः ।
ईदृक् तुकाप्रथमराममुनेश्च वृत्ति-
रासीदिति प्रणिगदन्ति पुराविदोऽपि ॥ ३३ ॥

नद्यास्तटे दिनमसौ नयति स्म भक्तः
सर्वात्मना हरिपदाम्बुरुहं प्रपन्नः ।
आमध्यरात्रमितरैर्भजनं विधाय
सार्धैकयाममवनीतल एव शिश्ये ॥ ३४ ॥

एवं हरौ प्रणिहितोऽपि सदा स्वभक्ते-
मेंने निशि स्वपनमेव महान्तरायम् ।
योगी भवेत्कथमनिर्जितपञ्चवृत्ति-
र्निद्राख्यभावकलनात्प्रतिबन्ध एव ॥ ३५ ॥

रात्रिन्दिवं हरिपदाब्जपरायणोऽपि
साहायकं स विदधे पथि यात्रिकाणाम् ।
ऊष्मागमेऽददत सज्जलमध्वगेभ्यो
रुग्णान् क्वचित्पथि विलोक्य चिकित्सति स्म ॥ ३६ ॥

पश्यन् वने पशुगणं विकलं जरन्तम्
आनीय घासमुदकं च ददौ कृपालुः ।
काले विलोक्य सकलानपि हृष्टपुष्टान्
आलिङ्गनेन सुतरां ललयाञ्चकार ॥ ३७ ॥

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अथैकदा तं सरितस्तटे स्थितं समेत्य तद्ग्रामजनोऽब्रवीदिदम् ।
वयं प्रयातुं विपणिं समुद्यता भवांश्च साहाय्यकृदेतु नः कृते ॥ ३८ ॥

जनैस्तुकाराम इति प्रचोदितो भवत्विति द्रागनुमोद्य तैर्ययौ ।
अनीहमानः क्षणमप्यपासितुं जगौ हरेर्वर्त्मनि नाम पावनम् ॥ ३९ ॥

निरीक्ष्य वृद्धां पथिकेषु दुर्बलां द्विजां दयालुर्निजगाद पुत्रवत् ।
मदीयपृष्ठेऽम्ब निषीद रक्षिता सुदुर्गमोऽध्वा विपणिश्च दूरतः ॥ ४० ॥

अथैवमेषा स्थविरा प्रबोधिताब्रवीच्छ्रमं मा कुरु भद्र मत्कृते ।
मदर्थमत्रैव तु तैलमाहरेर्भवामि तेनैव कृतार्थिता त्वया ॥ ४१ ॥

भवत्विति द्रागुपगम्य वाटिकां प्रतिश्रुतं तैलमुपाहरत्स्वयम् ।
तदेतदक्षय्यमभूदहो इति प्रहर्षमाणा स्थविराब्रवीज्जनान् ॥ ४२ ॥

निशम्य लोकाः परमाद्भुतां कथां तदीयहस्ते कलशान् निधाय च ।
प्रतिस्वमानेतुममुं ययाचिरे मिताणकैस्तैलमतीव पुष्कलम् ॥ ४३ ॥

पुनः स ओमित्यभिधाय मस्तके निधाय भाण्डानि ययौ तमापणम् ।
समागतं वीक्ष्य जनो वणिक्पथे निजे निजे कर्मणि तं न्ययोजयन् ॥४४

हयान् स केषांचिद्बंधयद्गृहेष्वथापरेषां वृषभानमोचयत् ।
प्रदाय तेभ्यश्च तृणोदकं मुदा जगाम देवालयमर्चनाय सः ॥ ४५ ॥

ततश्च तैलेन सुपात्रसञ्चयं वणिग्भिरापूर्य वितीर्य च क्रमम् । य/
पुनर्निजग्राममगादसौ मुनिर्वहन्बृहद्भाजनभारमश्रमः ॥ ४६ ॥

कुटुम्बसौख्यं विगणय्य नित्यशः श्ववृत्तिमालम्ब्य परोपकारिणे ।
चुकोप भर्त्रे भृशमावली ततो हितैषिणस्तामशिषन् सदुक्तिभिः ॥४७॥

स्वगुणविभवाद्भद्रे साधुर्भवत्यति दुःखभाग्
वचनपटुतैवास्ते हेतुः शुकस्य हि बन्धने ।
धवलरुचिरं गोर्लाङ्गूलं जनो द्यति कौतुका-
दिति सुवचनैः सान्त्वं कर्तुं वृथा किल येतिरे ॥ ४८ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते दिनचर्यावर्णनो नाम पञ्चमः सर्गः ।



## । षष्ठः सर्गः ।

कदाचिदथ साऽऽवली पतिमुवाच धर्मप्रिया
प्रियाद्य समुपागता गुरुजनस्य पुण्या तिथिः ।
न किञ्चिदपि मन्दिरे ननु भवेत्कथं पूजनं
यथाविधि हि पैतृकं प्रणिगदन्ति कार्यं बुधाः ॥ १ ॥

जगाद स च मा कुरु प्रियतमे विषादं वृथा
वनं हि नचिरादितो हरितकाय गच्छाम्यहम् ।
विधाय पचनं ततः पितृगणं समाराधयेः
स्वयं तदवशेषितं प्रियजनैश्च भोक्ष्यामहे ॥ २ ॥

इति स्वगृहिणीमसौ मृदुगिरा समाश्वास्य तां
गृहान्निरगमद्विभोर्विमलनाम सङ्कीर्तयन् ।
जगाद स पदाम्बुजे तव निधाय सर्वं भरं
स्थितोऽसि भगवन् हरे भुवि निरस्तचिन्तागणः ॥ ३ ॥

अथाध्वनि समुद्यतान् खनितुमेष केदारके
ददर्श पुरुषान् क्वचित्परमनुष्णमन्दक्रियान् ।
अमी च तमुपाह्वयन्नयि करोतु साह्यं भवान्
इति प्रणयतोऽर्थितः खनितुमुद्यतः सोऽभवत् ॥ ४ ॥

अथाल्पसमयोत्तरं स परिगृह्य धान्यं जनैः
प्रदत्तमभियान् गृहं मधुचषालमभ्रामयत् ।
ततः सपदि षट्पदाः पटलतो विनिष्क्रम्य तं
ददंशुरतिनिर्भरं शिरसि वृन्दशः पातुकाः ॥ ५ ॥

स ताननतिरुजाकृतोऽप्यवगणय्य धीराग्रणी-
र्व्यचिन्तयदियं तनुः क्षणविनश्वरी नश्यतु ।
परोपकृतिरस्तु मे पितृदिनं हि सेयं तिथि-
र्ननु भ्रमररूपिणः पितर एव दृष्टा इमे ॥ ६ ॥

न यावदुदभावयन्मनसि वाक्यमेतादृशं
स तावदलिनां गणो गगनमुत्पपात क्षणात् ।
मुनिस्तदनु धान्यवान् गृहमुपागतः स्वां वधू-
मुवाच पच धान्यतः पितृगणाय सद्भोजनम् ॥ ७ ॥

निधाय परिवेषितां तदनु भुक्तिपात्रद्वयी-
मयाचत हरिं हठात्स किल भक्तिनम्रस्थिरः।
विभो सह मयाशनं कुरु मुकुन्द नो चेदहं
चरन्निरशनव्रतं परिजहामि तुच्छं वपुः॥ ८॥

क्षणाच्च ददृशे हरिः समुपकल्पिते विष्टरे
गृही च गृहदेवताप्यथ च सग्धिमाचेरतुः।
युगान्तरतपस्विनामसुलभोऽपि विश्वेश्वरः
कलौ भवति गोचरः परमभक्तिभाजां दृशः॥ ९॥

अथास्य मतिरुज्ज्वला प्रतिभया चकासेऽञ्जसा
ददर्श स च केशवं शयनगः क्षपायां स्वपन्।
अभूत्तमनुगामुको विनुतनामदेवः कविः
शनैस्तदनु शुश्रुवे प्रणयपूर्णवाणी यथा॥ १०॥

अयि द्रुतसमुत्थितः शृणु वचस्तुकाराम भोः
स्थितोऽत्र मदुपासको महितनामदेवः कविः।
स्तुतिं स शतकोटिकां मम निबन्द्धुमात्तव्रतो-
ऽप्यपूरितकृतिर्जहौ भुवमियं त्वया पूर्यताम्॥ ११॥

प्रहर्षमतुलं गतो मुनिवरः क्षणादुत्थितः
समारभत शिक्षितुं सपदि बालबोधाक्षरम्।
जुगुम्फ नचिरादसौ नवशतीं सुपद्यस्रजां
यदीयगुरुसौरभं भ्रमयति स्म भक्तालिनः॥ १२॥

अभङ्ग[1]पदविश्रुतं रुचिरवृत्तमालम्ब्य स
प्रबन्धमुपचक्रमे रचयितुं हरिस्तावकः।
तदा हि वहति स्म वागमृतवाहिनीनिर्झर-
स्तदीयहृदयाद्रितः सततभक्तिवेगोत्कटः॥ १३॥

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अथाध्यवसदेकदा क्वचन चिंचवडाख्यं पुरं
महीसुरवरो महानभिधया हि चिन्तामणिः।
निशम्य परितस्तुकाप्रथमरामकीर्तिच्छटां
न्यमन्त्रयत भुक्तये विबुधमात्तकौतूहलः॥ १४॥

मुनिश्च परिगृह्य तत्प्रणयमाप तस्यालयं
प्रगेतनविधिं चरञ्जपपरस्तदासीद् द्विजः।

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1 अभङ्ग is the name of a metre very frequently used in the marathi literature.

मुहूर्तमतिथिर्गृहाद्बहिरलक्षितं तस्थिवान्
अबुध्यत जपान्तरे स्वजनमाक्षिपन्तं द्विजम् ॥ १५ ॥

विलोक्य न चिरान्मुनिर्बहिरुपागतं भूसुरं
पपात पदयोः क्षणादतिविनीतिमादर्शयन् ।
स हृष्टपृथिवीसुरः स्वमतिपावनं भावय-
न्नपासरददूरतः सपदि चैनमाभाषयत् ॥ १६ ॥

कदा नु गृहमागतस्त्वमिह मे तुकाराम भो
जपन्निह यदा भवानुपवनं गतश्चेतसा ।
निशम्य स विलक्षितः कथमयं मदीयं मनः
प्रविष्ट इति चिन्तयन्पुनरभाषतैनं द्विजः ॥ १७ ॥

यदाह जनता भवान् हृदयमर्मवेदीति तद्
यथार्थमिति संशयो न खलु लेशमात्रोऽपि मे ।
वदन्ति च जनास्त्वया वितनुते हरिर्भोजनं
तदेतदहमद्भुतं समवलोकितुं कामये ॥ १८ ॥

अदापयत स द्विजस्तदनु पात्रमेकं मुनेः
स्वयं च समुपाविशत्करचतुष्टयं दूरतः ।
अमार्गदथ भाजनद्वयमसौ मुनिर्देवयोः
स्वकस्य च हरेस्तथा द्विजवरस्य विघ्नेशितुः ॥ १९ ॥

उपागमय दैवतं द्विज तवेति संप्रेरितः
स विप्र उपहूतवान् गणपतिं निमील्याक्षिणी ।
अनागतवति प्रभौ चिरमसौ समाधौ स्थित-
स्तथापि न हि देवता प्रतिबभौ जनस्याग्रतः ॥ २० ॥

मुनिर्निजतपोबलात्सततदिव्यदृष्टिः क्षणा-
ज्जगाद गृहिणं सखे शृणु विलम्बहेतुं विभोः ।
उपासकवरोऽपरः सलिलमृत्युवक्त्रस्थित-
स्तमाह्वयदिभाननं स च गतो हि तत्रेश्वरः ॥ २१ ॥

अथैकघटिकोत्तरं भवनमाययौ मूर्तिमान्
गणाधिपतिरुज्ज्वलो लवणवारिसिक्ताम्बरः ।
निमन्त्रय गृहागतामयि तवाधुना देवता-
मिति द्विजवरोऽर्थितः प्रतिजगाद शङ्काकुलः ॥ २२ ॥

अलौकिकहविर्भुजे कथमुपास्यदेवाय मे
गणाधिपतयेऽर्पये नरपशूचितं भोजनम् ।
निशम्य वचनं यतिः पुनरुवाच लम्बोदरे
न भोक्तरि न भोजनं मम सुखाय कल्पेत भोः ॥ २३ ॥

अथार्थयत तापसो गणपतिं निबद्धाञ्जलि-
र्नमांसि रचये प्रभो वरद भक्तलोकप्रिय ।
विपद्गिरिविभञ्जक श्रितजनेष्टसंदायक
प्रसीद भवतारक प्रणतलोकसंरक्षक ॥ २४ ॥

इति स्तवनतोषितो गणपतिः पुरस्ताच्चल-
न्नुपाविशदहो क्षणात्समुपकल्पिते विष्टरे ।
यतिश्च निजदेवतां मनसि चिन्तयन्नाह्वयत्
स चापि पुरुषोत्तमः स्मितमुखाम्बुजोऽदृश्यत ॥ २५ ॥

ततश्च सहभोजनं परिसमाप्य भक्तान्वितौ
तिरोधिमुपजग्मतुर्युगपदेव देवावुभौ ।
विलोक्य परमाद्भुतं चिरतपःप्रभावोद्गतं
पपात स पदाम्बुजे मुनिवरस्य चिन्तामणिः ॥ २६ ॥

निरस्तदुरहंकृतिर्नतशिरा विवर्णाननो
निपीड्य स महात्मनः पदयुगं ययाचे क्षमाम् ।
यतिस्तु चकितोऽब्रवीद्विनयतस्तमुत्थापयन्
सखे वृषलजं कथं स्पृशसि नैष धर्मः स्मृतः ॥ २७ ॥

मयैव हि भवान् सदा भवति पूजनीयः परं
जघन्यकुलजोऽस्म्यहं मम गतिर्बहिर्निस्त्यशः ।
न नाममहिमास्ति भो न च यशस्विता गौरवं
सदास्मि निजधर्मभाङ् न हि विषादलेशोऽपि मे ॥ २८ ॥

तुरीयकुलसम्भवः परिचरेत्तदुच्चत्रिकं
सदेति हि सनातनः प्रववृते विधिर्वैदिकः ।
न पीडयति मां मनागपि विभोरिदं शासनं
द्विजाः किल नरोत्तमाः प्रकृतिसिद्धसौगुण्यतः ॥ २९ ॥

प्रतिक्षणमुदीरयन् भगवतः शुभाख्यां जनः
करोति यदि भोजनं सह विभुः स्वयं सेवते ।
स्मृतैव कुलदेवताश्रयति भक्तिमत्संनिधिं
द्वयोरपि यदन्तरं तदपि लीयते लीलया ॥ ३० ॥

अचिन्त्यमहिमा विभोर्यदिह दोग्धि वन्ध्यापि गौ-
रिदं परममद्भुतं स्मृतिपथान्न मे नश्यति ।
त्वदेकशरणाय मे वितर देव संदर्शनं
न चातकमुपेक्षते जलधरो हि तृष्णाकुलम् ॥ ३१ ॥

इति प्रमुदितात्मनो मुनिवरस्य वक्राम्बुजा-
न्निरर्गलसरस्वती निरसरत्सुकाव्यात्मना ।
बृहस्पतिमुखोद्गतैरिव वचोभिरस्योज्ज्वलै-
रपारमतिविस्मयं कलयति स्म चिन्तामणिः ॥ ३२ ॥

उच्छ्वासस्तुच्छसंसृत्यविरतविसरद्गाढतापार्दितानां-
मुद्धारस्तामसान्धःप्रपतितविलपन्नास्तिकान्धव्रतानाम् ।
निर्भासः कोटिजन्मार्जितदुरितगणध्वान्तविध्वंसिभक्ते-
र्निष्यन्दः कोऽपि वाचाममृतरसमयः प्रादुरासीन्मुनीन्दोः ॥ ३३ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते हरिगणेशभोजनो नाम षष्ठः सर्गः ।



## । सप्तमः सर्गः ।

आसीदज्ञो द्विजः कश्चिद्देशपाण्डेसमाह्वयः ।
यश्चचार तपस्तीव्रं सर्वशास्त्रोपलिप्सया ॥ १ ॥

उपवासव्रतं चक्रे प्रयतो दश वासरान् ।
ददर्श च हरिं स्वप्ने यस्तमेवं समादिशत् ॥ २ ॥

आलिन्दीनगरं याहि केन्द्रभूमिं तपस्विनाम् ।
तत्र पूजाजपध्यानैर्लप्स्यसे स्वमनोरथम् ॥ ३ ॥

अथ ज्ञानेश्वरस्यासौ समाधिस्थानसंनिधौ ।
चचार द्वादशाहानि तपस्तीव्रमुपोषितः ॥ ४ ॥

अथाश्रावि पुनस्तेन कोऽपि दिव्यो निशि ध्वनिः ।
इतो याहि तुकारामं तवाभीष्टं स दास्यति ॥ ५ ॥

शूद्रोपसर्पणं नेच्छन्नपि तं गतवान् द्विजः ।
श्रुत्वास्य महतीमिच्छां ययाचे स हरिं मुनिः ॥ ६ ॥

अज्ञोऽहं भूसुरं शास्त्रं शिक्षयेयं कथं विभो ।
सर्वं कर्णे मम ब्रूहि वक्ष्यामि तदहं पुनः ॥ ७ ॥

अथ तस्मै ददौ मालां सुमनाः सुमनोहराम् ।
एकादशानां पद्यानां नालिकेरफलोपगाम् ॥ ८ ॥

द्विजः प्रकुपितोऽवादीद्धिगिदं प्राकृतं वचः ।
संस्कृतं शास्त्रविज्ञानं लिप्सितं मे न चेदृशम् ॥ ९ ॥

इति पद्यानि धिक्कृत्य दर्पेण निरगाद्द्विजः ।
आलिंदीं च पुनः प्राप्य चकारोग्रतरं तपः ॥ १० ॥

शुश्रुवेऽथ पुनर्वाणी दिव्या सम्बोधयन्त्यमुम् ।
इदं ते संशयालुत्वं विपाकः पूर्वकर्मणाम् ॥ ११ ॥

अयि जडमते स्थित्वा कल्पद्रुमस्य तले शुभे
कथमपि फलं लब्ध्वाप्येतत्तिरस्कृतवानसि ।
मधुरवचनैः पद्यस्रग् या बुधेन विनिर्मिता
निखिलनिगमश्रेणीसारं बिभर्ति निबोध ताम् ॥ १२ ॥

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उवास वाघोलिपुरे द्विजन्मा रामेश्वराख्यः श्रुतिपारदृश्वा।
श्रुत्वा तुकाराममुनेः स कीर्तिं द्वेषाग्निनातप्यत निर्विवेकः॥ १३॥

अथाशु निर्वासयितुं मुनिं तं न्यवेदयद्राजकुलेऽस्य दोषान्।
यथैष शूद्रः पठति श्रुतीश्च धर्मध्वजी वञ्चयते च विप्रान्॥ १४॥

निशम्य निर्वादमिमं प्रकोपी धर्माधिकृद्वस्तुविवेकशून्यः।
निष्कास्यतामेष निगृह्य जाल्मः पुरादिति ग्रामपमादिदेश॥ १५॥

ततस्तुकाराम इदं विदित्वा रामेश्वरं सान्त्वयितुं जगाम।
आक्रोशदुच्चैः स तु भूमिदेवो व्यपेहि धिक्कीर्तनदाम्भिकं त्वाम्॥१६॥

युष्माकमाज्ञां शिरसा वहामि द्विजो हि साक्षाद्भुवि विष्णुमूर्तिः।
इति प्रतिश्रुत्य तपोधनस्तं पप्रच्छ नम्रः परिशुद्धचेताः॥ १७॥

किं भद्र कुर्यां वद सर्वपद्यैर्भक्तस्य विष्णुस्तवनात्मकैर्मे।
उवाच विप्रः क्षिप तानि नद्यामोमित्युदीर्याथ मुनिर्जगाम॥ १८॥

आसाद्य देहूं हरिमन्दिरस्थः संबोधयन्नीश्वरमित्यरोदीत्।
क्षिपामि हा देव सरिज्जलेऽद्य त्वदाज्ञया निर्मितपद्यगुम्फम्॥ १९॥

इति प्ररुद्याथ पटच्चरेण निबध्य पत्राणि शिलासमेतम्।
संकीर्तयन्नाम हरेरनिन्द्यस्तटात्तटिन्याः सलिले निरास्यत्॥ २०॥

जहास लोकः स किलाद्य शूद्रः पक्षीव जातः प्रविलूनपक्षः।
रामेश्वरेणाज्ञजनस्य मोहो निरास्यत ध्वान्तमिवारुणेन॥ २१॥

तस्थौ तुकाराममयतिर्दिनानां चतुष्टयं ध्याननिमग्नचेताः।
अनेडमूको वचनैः खलानां प्रताड्यमानोऽपि न वेदनाज्ञः॥ २२॥

निनिन्दुरन्येऽक्षिपदेष नद्यां पितुः पुरा लेख्यधनं समस्तम्।
सम्प्रत्यपि स्वीयधनायमानं सुपद्यजातं च पशुर्नराणाम्॥ २३॥

इत्थं वचोभिर्विषनिर्विशेषैर्हतः स मानी व्यथितो बभूव।
निषद्य बाह्ये हरिमन्दिरस्य श्रीपाण्डुरङ्गं समुपाजुहाव॥ २४॥

एकं वचो देव मया लप त्वं न यावदन्नैव तनुं त्यजेयम्।
अदर्शने त्वत्पदपद्मयोर्मे वरं विनाशो न तु देहरक्षा॥ २५॥

एतावदुक्त्वा विरतस्तपस्वी निमीलिताक्षः सुबहून्यहानि।
निश्वासनिद्राशनपानहीनो विनिश्चलः प्रेत इव स्थितोऽभूत् ॥ २६॥

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तत्रान्तरे पुण्यपुरीं गमिष्यन् रामेश्वरः शङ्करदर्शनाय।
म्लेच्छर्षिराजस्य सरो जगाहे मार्गे स चैनं कुपितः शशाप ॥ २७॥

यदत्र धिक् पान्थ जलाशयं मे प्रविश्य संदूषितवानपस्त्वम्।
तदात्मनोऽन्तर्ज्वलिताग्निकीलैरापादचूडं भव दग्धदेहः ॥ २८॥

शापाक्षरोच्चारणमात्र एव ज्वालावलिर्व्याप कलेवरान्तः।
दंदह्यमानश्चलितः स्थितो वा न निर्वृतिं स क्षणमप्यवाप ॥ २९॥

ऊचुर्जनास्तं प्रतिपत्तिमूढं विपत्तवेयं जगदीशकोपात्।
ततः स आलिंदिमुपेत्य मूर्तेः श्रीज्ञानदेवस्य पुरोऽभिदध्यौ ॥ ३०॥

शुश्राव मध्ये च नभःप्रवृत्तां सरस्वतीमित्थमुदीरयन्तीम्।
इतस्तुकाराममुपेहि साधुं क्षमां च याचस्व विनीतभावः ॥ ३१॥

तस्यापचारं कृतवानसि त्वं पुरा हरेर्भक्तिमतांवरस्य।
तथापि भावी त्वयि स प्रसन्नः स्मरन्ति पूर्वापकृतं न सन्तः ॥ ३२॥

निवर्तते सत्वरमेव पीडा महात्मनः संगमुपेयुषस्ते।
प्रपद्यसे च प्रकृतिं पुरा स्वामार्तोपकारः प्रकृतिर्मुनीनाम् ॥ ३३॥

ततः स विप्रः कलितानुतापो लिलेख पत्रं मुनयेऽल्पमेवम्।
किं वच्मि साधो चरितापराधः क्षमैव मूर्ता त्वमसि प्रमाणम् ॥३४॥

इति द्विजस्य प्रतिपद्य पत्रं दयार्द्रचेताः स मुनिर्बभूव।
निमेषमात्रेण च पद्ययुग्मं विलिख्य दूतस्य करे व्यतारीत् ॥ ३५॥

अरिरपि भवेत्सन्मित्रं ते मनो यदि निर्मलं
उरगशरभौ न त्वां हिंस्तः स्थितावपि संनिधौ।
पिशुनकुवचोजालं भायाद्वचः करुणामयं
प्रतिभयमहादावज्वाला भवेदपि शीतला ॥ ३६॥

यदि भगवतः प्रीतिर्दिष्ट्या त्वया प्रतिपद्यते
पशुकुलमपि क्रूरं स्निह्येत्त्वयि प्रियबन्धुवत्।
स्वयमनुभवाज्ज्ञातासि त्वं यदुक्तमिहाखिलं
निगदति तुकारामः सत्यं सुधीरमिदं वचः ॥ ३७॥

निपीय पद्यामृतमस्य विप्रस्तदीयसौजन्यसुविस्मितः सन् ।
जवेन देहूपुरमुच्चचाल समुत्सुकस्तन्मुनिदर्शनाय ॥ ३८ ॥

प्रविश्य देवालयमग्रजन्मा दण्डप्रणामं मुनये चकार ।
निपीड्य तत्पादसरोजयुग्मं महाशयत्वं प्रशशंस साधोः ॥ ३९ ॥

ततस्तुकाराम उवाच नम्रः शूद्रोऽस्मि जात्या त्वमसि द्विजेन्द्रः ।
अजस्रमिच्छामि तव प्रसादमागम्यतामत्र पुनः पुनश्च ॥ ४० ॥

नाहं गमिष्यामि पुनः स्वगेहं सदा भवत्संनिधिमाश्रयिष्ये ।
इति द्विजः साभिनिवेशमुक्त्वा निनाय कालं मुनिपादमूले ॥ ४१ ॥

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अथैकदा ध्याननिमग्नचेतसः प्रादुर्बभूवास्य पुरो जनार्दनः ।
निधाय हस्ताम्बुजमस्य मस्तके वाक्यामृतेनाभ्यषिचत्तपस्विनम् ॥ ४२॥

यथेतरस्या मम भक्तसन्ततेः शरण्यतामेव गतोऽस्मि सन्ततम् ।
तथा तुकाराम तवापि वत्सल स्थितोऽस्मि संरक्षणनित्यदीक्षितः ॥४३॥

अदर्शि तस्यां निशि केशवः पुरः पुरीनृणां स्वप्नगतोऽब्रवीच्च तान् ।
मया तुकारामसुपद्यपत्रकव्रजः समस्तोऽपि सुरक्षितः स्थितः ॥ ४४ ॥

इन्द्रायणीरोधसि गच्छथ प्रगे पत्राणि सर्वाणि विलोकयिष्यथ ।
श्रुत्वा जनस्तद्वचनं प्रहर्षितस्तस्थौ प्रभातागमवीक्षणोत्सुकः ॥ ४५ ॥

दिनमणिरथ प्राचीं यावन्न चुम्बितुमागतो
लघु पुरजनस्तोमस्तावन्नदीमुपसेदिवान् ।
सुमहितमुनेर्निःशेषं च प्रबन्धसमुच्चयं
विमलसलिले प्लावं प्लावं चलन्तमलोकत ॥ ४६ ॥

तदनु तरुणः कश्चिन्नीरे निशाम्य निधिं कवे-
रहमहमिकाक्रान्तो नद्यां पपात नदीष्णराट् ।
झटिति च जलादाकृष्यैतं मुनेर्निदधौ करे
स च भगवतस्तुष्टावोच्चैर्विलासमहाद्भुतम् ॥ ४७ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते नष्टप्रत्यागमो नाम सप्तमः सर्गः ।

## । अष्टमः सर्गः ।

कश्चित्पुरा चिंचवडमध्युवास मुम्बाजिनामा द्विजवंशजातः ।
विरज्य संसारसुखोपभोगाद्देहूपुरे स न्यवसच्चिराय ॥ १ ॥

यथा यथा वृद्धिमियाय राष्ट्रे यशस्तुकाराममुनेरमोघम् ।
तथा तथेर्ष्योपहतः स विप्रो दिद्वेष तं हीनकुलत्वहेतोः ॥ २ ॥

मुनेः कदाचिन्महिषी स्वगोष्ठाद्ययौ प्रमादाद्द्विजशाकवाटीम् ।
तत्रत्यशाकं त्वरया चरन्तीं गाढप्रहारैः प्रजहार विप्रः ॥ ३ ॥

उद्यानमार्गं शितकण्टकानां गणैर्विकीर्णं स विधाय नीचः ।
चकार देवालयसंप्रवेशं दुरासदं भक्तजनस्य गन्तुः ॥ ४ ॥

एकादशीपुण्यदिने समागात्पुरं समूहः किल यात्रिकाणाम् ।
तदा तुकाराम उपेत्य रोधं निरस्य मार्गं सुगमं चकार ॥ ५ ॥

रुषा ज्वलन् भूरि स विप्रबन्धुर्मुनिं निगृह्य प्रजहार दुष्टः ।
हस्तेन पादेन च ताडयन् स श्रान्तो नितान्तं विरराम पापात् ॥ ६ ॥

स तु प्रशान्तः सहते स्म सर्वं संकीर्तयन्नाम हरेस्तपस्वी ।
व्यथां च गुर्वीं तृणवद्विधूय सुरालयं सायमियाय जोषम् ॥ ७ ॥

तत्र द्विजं प्रागिव नावलोक्य प्रतीक्ष्य तस्यागमनं चिराय ।
स्वयं तमाह्वातुमगात्प्रहारक्षतात्मदेहोऽपि तदीयगेहम् ॥ ८ ॥

स्थितो निवासाद्बहिरेव तस्य शृण्वन् सुदीर्घार्तरवं तदन्तः ।
प्रविश्य विप्रं शयने ददर्श प्रताडनायासरुजा स्वरन्तम् ॥ ९ ॥

उपेत्य शय्यां स मुनिः कृपालुर्विस्मृत्य विप्राचरितापचारम् ।
सुखोपचारैर्लघयंस्तदार्तिं सर्वाङ्गसंवाहनमाचचार ॥ १० ॥

अपूर्वसौजन्यमवेक्ष्य विप्रस्त्रपातिरेकादभवत्स मूकः ।
निपत्य भूमौ मुनये प्रणम्य सुरालयं प्राञ्जलिरन्वगात्तम् ॥ ११ ॥

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अथास्य कीर्तिप्रसरं निशम्य प्रतापवान् राष्ट्रपतिः शिवाजिः ।
दिदृक्षुरेनं प्रजिघाय तस्मै सितातपत्राश्वकरप्रदीपान् ॥ १२ ॥

नृपालसंदेशहरः समाधौ स्थितं मुनिं लोहपुरे ददर्श ।
सन्मानचिह्नानि निदेशपूर्वं समर्पयामास च तत्पुरस्तात् ॥ १३ ॥

अवाप्य संदेशमिमं नृपागतं लिलेख पद्यात्मकमुत्तरं शुभम् ।
ददौ च दूताय स पद्यमालिकां धरापतिं यत्र किलेत्थमूचिवान् ॥ १४॥

अयि नरपते वाजिच्छत्रप्रदीपविजृम्भणा
न खलु विषयव्यावृत्तानां मनागपि मादृशाम् ।
निखिलनृपसम्मानोद्बन्धाद्विमोचय मां हरे
किमिति विषमे संसाराब्धौ निमज्जयसि प्रभो ॥ १५ ॥

सुखमगणयन्नन्विष्यामि क्वचिद्विजनस्थलं
निजजनमपि त्यक्त्वा दूरे निवस्तुमपेक्षया ।
यदुपरि मम द्वेषः शौरे तदेव ददासि मे
कथमकरुणः सञ्जातोऽसि त्वदेकसमाश्रये ॥ १६ ॥

दिदृक्षुरसि मामिति स्फुटमिदं त्वदामन्त्रणा-
ज्जनेश्वर जहीहि मां जटिलकानने जीवितुम् ।
निरम्बरमिदं वपुर्मम रजोभिरादूषितं
न योग्यमवलोकितुं भवति भाग्यभाजा त्वया ॥ १७ ॥

वहन्ति कृशतां भृशं बलविहीनगात्राणि मे
बिभर्ति महतीं मुखं निरशनव्रतात्पाण्डुताम् ।
कथं न्वशुभदर्शनं तव सुखाय कल्पेत भो-
स्त्यजेक्षणकुतूहलं विसृज मामिहैव प्रभो ॥ १८ ॥

शय्या शिला शैलगता प्रिया मे नभः किलोर्ध्वं पटलं प्रशस्तम् ।
अपेक्ष्यतेऽन्नं यदि नित्यवृत्त्यै ददाति लोको मम तद्यथेष्टम् ॥ १९ ॥

अवाप्य राजा प्रतिवाक्यमेतच्चित्रीयते स्म व्रतिनः सुवृत्त्या ।
तद्दर्शनोत्कण्ठितचित्तवृत्तिः स्वयं ययौ लोहपुरं जवेन ॥ २० ॥

अमोघचारित्रमुपेत्य नम्रश्चक्रे प्रणामं मुनये नृपेन्द्रः ।
सुवर्णमुद्रापरिपूर्णपात्रं ददौ च तस्मै तुलसीपवित्रम् ॥ २१ ॥

तदेतदालोक्य मुनिर्बभाषे किं नाम राजन् करवाणि हेम्ना ।
अहार्यवित्तं मम पाण्डुरङ्गो न चैहिके वस्तुनि मेऽभिलाषः ॥ २२ ॥

दिवाकरे दीव्यति किं प्रदीपैर्हिमोपचारैः खलु किं हिमाद्रेः ।
मृल्लोष्टतुल्यो मम हेमराशिः श्रेयस्करं ते शृणु वच्मि किंचित् ॥ २३ ॥

भूषा तवैका तुलसीस्रगास्तामेकादशी च व्रतमेकमेव ।
जहीहि सर्वं विषयाभिषङ्गं हरिर्गतिस्ते भव तस्य भक्तः ॥ २४ ॥

श्रुतोपदेशः प्रददे शिवाजिः सुवर्णमुद्राः सकला द्विजेभ्यः ।
निनाय रात्रिं मुनिसन्निधाने शृण्वन् हरेः पावनकीर्तनानि ॥ २५ ॥

स्मारं स्मारमिदं बुधस्य वचनं भूपः प्रहृष्टान्तरः
स्थातुं तत्र मतिं चकार विपिने संत्यज्य राज्यश्रियम् ।
आप्तानां सविधे समर्प्य मुकुटं प्रास्थापयत्तान् पुरीं
सानन्दं दिवसान् निनाय कतिचिद्भक्तालिमध्ये स्थितः ॥ २६ ॥

विरक्तमाकर्ण्य नृपस्य माता कुमारमुद्भ्रान्तमना व्यलापीत् ।
हा दुर्विधे राज्यविनाशहेतुर्जातस्तुकाराममुनिः कथं नः ॥ २७ ॥

सा राजधान्याः सपदि प्रयाता लोहोपुरं सत्वरमाससाद ।
निपीड्य साधोश्चरणारविन्दं धीरा तमूचे परितप्यमाना ॥ २८ ॥

राज्याधिपत्यं जहतात्मजेन व्यधायि राज्यस्य महाननर्थः ।
अपत्यहीनः खलु मे कुमारः कः शासिता स्यादपरो महात्मन् ॥ २९ ॥

यतिर्वचोभिर्मधुरैरुदारैः समादधानः प्रसुवं नृपस्य ।
क्रमेण रात्रौ हरिकीर्तनान्ते शिवाजिमित्थं समुपादिदेश ॥ ३० ॥

यदीच्छसि त्वं तरितुं भवाब्धिं भव स्वधर्माचरणे प्रसक्तः ।
जहात्यपः किं पवनाय मत्स्यः खगोऽपि किं मुञ्चति खं जलाय ॥ ३१ ॥

सांग्रामिकाश्वः कृषये न योज्यः कृषीवलोक्षा न च योधयोग्यः ।
धात्रा धरित्रीं परितः पयोधिं निधाय धात्रीधृतये कृतोऽद्रिः ॥ ३२ ॥

देवस्य सृष्टिं नियतामवेहि धर्मोऽपि तेनैव कृतो न लङ्घ्यः ।
विप्रस्य तावच्छृणु वक्ष्यमाणान् राजन्यलोकस्य च मुख्यधर्मान् ॥ ३३ ॥

आदौ द्विजन्मा श्रुतिशास्त्रविद्यामधीत्य षट्कर्मरतो गृही स्यात् ।
उपेत्य वार्धक्यमसौ विरक्तः संसाधयेन्निर्जयमिन्द्रियाणाम् ॥ ३४ ॥

राजन्यः प्रथमं निजारिविजयं कृत्वा स्वधर्मं चरेत्
सर्वप्राणिगतं परात्परतरं पश्येद् द्विजान्मानयेत् ।
नो हिंस्यात्कमपि त्रसज्जनमवेत् सत्यं वदेत्सर्वदा
दीनानां शमयेत्क्षुधामविरतं ध्यायेच्छ्रियो वल्लभम् ॥ ३५ ॥

एवं शुभ्रगुणैर्युक्तः क्षत्रो वसति निर्भयः ।
किमस्य वनवासेन गृहमेति स्वयं हरिः ॥ ३६ ॥

मुनेः शिवाजिः परिगृह्य वाचं मुमोच हर्षाश्रुझरीं कृतज्ञः ।
जगाद नम्रा मुनिमस्य माता कथं महात्मन्ननृणा तव स्याम् ॥ ३७ ॥

महीपतिः स्वीयपुरीं गमिष्यन् वरं वृणीते स्म तपस्विवर्यात् ।
प्रदेहि राष्ट्रस्य शुभाय पूपं फलं च मे पुत्रसुखोपलब्ध्यै ॥ ३८ ॥

यथेप्सितं तद्द्वितयं च तस्मै ददौ तुकाराममुनिः प्रहृष्टः ।
ततस्तमाशीर्वचसाभिवर्ध्य विसर्जयामास पुरीं जनन्या ॥ ३९ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते शिवाजीसमागमोनामाष्टमः सर्गः ।



## । नवमः सर्गः ।

दिने दिने वृद्धिमियाय संख्या कलेव चान्द्री यतिवर्यभाजाम् ।
द्विषोऽपि मित्राणि बभूवुरस्य क्षमेव जैत्रो न गुणः क्षमायाम् ॥ १ ॥

अथैकदा कोऽपि महान् द्विजन्मा वेदान्तमुद्दिश्य नवप्रणीतम् ।
प्रबन्धमानीय मुनेः सकाशे तद्वाचनायानुमतिं ययाचे ॥ २ ॥

तथेत्यनुज्ञाय मुनिः स्वदेहमापादशीर्षं घनकम्बलेन ।
प्रच्छाद्य मौनेन सुखोपविष्टः पृष्टोऽभवत्तेन महीसुरेण ॥ ३ ॥

प्रच्छन्नगूढं किमिति स्थितोऽसि त्रस्तोऽसि किं शीतरुजाप्रसंगात् ।
मुनिश्च तस्मै प्रतिवाक्यमूचे विक्षेपमिच्छामि न बाह्यतोऽहम् ॥ ४ ॥

ततश्च होरावधि पठ्यमाने ग्रन्थे महोत्साहवता द्विजेन ।
पिधाय कर्णौ स्थितवान्मुनीन्द्रो निष्पन्दविस्रब्ध इवाचलेन्द्रः ॥ ५ ॥

अथ द्विजन्मा पठनावसाने कुतूहलात्कम्बलमुज्जहार ।
तं वीक्ष्य चित्रार्पितमूर्तितुल्यं चित्रीयमाणश्च विलक्षितात्मा ॥ ६ ॥

कुतस्त्वया व्यर्थमियच्चिरं मे कालो व्यपासीति रुषा जगर्ज ।
मुनिस्तमूचे श्रवणं विषं मे जीवेश्वरैक्यप्रतिपादनोक्तेः ॥ ७ ॥

भक्तस्य च स्वस्य च भेदशंसी विधिर्विधात्रा नियतो व्यधायि ।
देवस्वरूपं विदुषापि शक्तिर्दैवी समग्रा न कदापि लभ्या ॥ ८ ॥

सृष्टिस्थितिध्वंसकरी तु शक्तिर्महामहिम्नोऽस्य विभोरपारा ।
सत्यन्तरे स्यात्कथमैक्यवार्ता वेदान्तघोषः श्रवसोः कठोरः ॥ ९ ॥

महाप्रभावं परमेश्वरं यः श्रद्धाय भक्तोऽर्चति नम्रनम्रः ।
त्रिमूर्तितादात्म्यगुणोपलब्ध्यै कदाप्यसौ न स्पृहयेन्मनुष्यः ॥ १० ॥

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अथानुगाः केचन सप्त तीर्थान्यालोकितुं कौतुकमादधानाः ।
मुनिं तुकाराममुपेत्य नम्राः प्रास्थानिकं मङ्गलमार्थयन्त ॥ ११ ॥

तान् वर्धयित्वा शुभशंसनाभिर्दत्वा च तुम्बीफलमेष तिक्तम् ।
प्रक्षालनीयं तदिदं पवित्रैस्तीर्थोदकैरित्यवदद्विशेषम् ॥ १२ ॥

निर्वर्त्य यात्रां स्वपुरं निवृत्ताः सन्तर्पणं ते स्वजनस्य चक्रुः ।
तदातिथिभ्यः परिवेष्यतां भोस्तुम्बीति शिष्यान्मुनिरादिदेश ॥ १३ ॥

आस्वाद्य तुम्बीशकलानि लोकः सुविस्मितः सन्मुनिमन्वयुङ्क्त ।
पूतापि तीर्थैर्निजतिक्तभावं कथं महात्मन्न जहाति तुम्बी ॥ १४ ॥

प्राह व्रती नान्तरदोषशुद्धिर्बाह्योपचारेण कदापि शक्या ।
न तीर्थयात्रादिकमात्मशुद्धिं शक्नोति संसाधयितुं मुमुक्षोः ॥ १५ ॥

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प्रभुः शिवाजिर्मुनिमेकदैनं प्रवासिनं पुण्यपुरे दिदृक्षुः ।
जगाम सामान्यसुकल्यवेषो मितानुगः पूर्णपवित्रपाणिः ॥ १६ ॥

मुनिः स्वपादाम्बुजयोः पतन्तं शुभाशिषा भूपतिमभ्यनन्दत् ।
अथोपवेश्योत्तमविष्टरे तं प्रचक्रमे श्रीहरिकीर्तनानि ॥ १७ ॥

तत्कालमासीद्यवनाधिकारी चाखन्पुरे हैंदवराष्ट्रशत्रुः ।
स च स्वसैन्यं प्रजिघाय गुप्तं बलात्सजीवग्रहणाय राज्ञः ॥ १८ ॥

इदं रहश्चारमुखाद्विदित्वा झटित्युदस्थाद्गमनाय भूपः ।
संक्षोभमीयुर्मिलिताः समस्ता हरिं मुनिः प्रार्थयितुं प्रवृत्तः ॥ १९ ॥

न मे भयं किंचिदपीश मृत्योः परं त्विमान् पाहि हरे भयार्तान् ।
एतावति व्याहृतमात्र एव स्फुटाक्षराश्रूयत वाङ् नभस्तः ॥ २० ॥

अलं विकल्पैस्त्यज वत्स खेदं प्रवर्ततां नित्यविधिस्त्वदीयः ।
प्राणः किलाहं जगतः स्थितोऽस्मि त्राणाय शश्वत्परितः शिवाजिम् ॥२१॥

अथ स यवनः सैन्योपेतः स्वयं सुरमन्दिरे
प्रसभमपतच्छ्येनापातं शतद्व्यमितायुधः ।
सदसि शतशस्तत्रासीनां शिवाजिसमाकृतिं
नृगणमभितः पश्यन्भ्रान्तो मुहूर्तमवस्थितः ॥ २२ ॥

एकस्तदाकारसमानमूर्तिर्भयादिवोत्थाय पलायमानः ।
अनुद्रुतोऽभूद्यवनाश्ववारैर्यावन्महारण्यमदर्शि मार्गे ॥ २३ ॥

तत्रान्वधावन् यवनाः प्रविष्टं होरात्रयं भूपतिरूपतुल्यम् ।
तावच्छिवाजिः सुखमास्त शृण्वन् विष्णुस्तुतिं देवगृहे विशङ्कः ॥२४॥

ततस्तपस्वी भजनावसाने नृपस्य रक्षामनुसंदधानः ।
आनन्दबाष्पं व्यसृजद्विनम्रः श्रीपाण्डुरङ्गस्य पदाब्जमूले ॥ २५ ॥

निस्तारमत्यद्भुतमेवमाप्तो मुनेः प्रभावोऽयमिति प्रतीतः ।
नृपो गमिष्यन्निजराजधानीं प्रसादचिह्नं स यतिं ययाचे ॥ २६ ॥

स च क्षितीशाय ददौ स्वहस्ताद्विस्रंभिणे वाजिपुरीषपिण्डम् ।
भूपस्तमादाय मुदा प्रतस्थे मुनिश्च लोहस्पुमाससाद ॥ २७ ॥

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निर्जित्य सोऽभ्यन्तरशत्रुषट्कं दिने दिनेऽल्पाभ्यवहारसेवी ।
हरिं प्रतिग्रासमुपाह्वयंश्च शरीरयात्रामकरोद्व्रतस्थः ॥ २८ ॥

ग्रामान्तरं यान्तमवेक्ष्य पौराः पप्रच्छुरेनं क्व गमिष्यसीति ।
स चापि वैकुण्ठमितिब्रुवाणः स्वैरं हि याति स्म नदीवनाद्रीन् ॥२९॥

क्रमात्तदीयप्रतिभाप्रकाशः समुज्ज्वलो विस्मयमाततान ।
विपश्चित्रमज्ञानगतिः स पद्यैर्व्यवाहरत्सार्धमहो जनेन ॥ ३० ॥

सिद्धोपमख्यातिमसौ दधानः सुरालयं प्राप्य हरिं प्रपन्नः ।
पापिष्ठमात्मानमरं निवेद्य क्षमस्व देवेति विभुं ययाचे ॥ ३१ ॥

अथाध्वना सञ्चरमाण एव क्वचिद्ददर्शाण्डजवृन्दमेकम् ।
विहंगमास्ते मनुजं विलोक्य त्रस्ताः खमुड्डीय गता द्रुमान्तम् ॥ ३२ ॥

व्यचिन्तयत्साधुरहो किमेतद् दृष्ट्वैव मामुड्डयिताः शकुन्ताः ।
पश्यामि सर्वं जगदात्मभूतं कुतो हि मद्बिभ्यति पक्षिणोऽमी ॥३३॥

शपे त्रिसत्यं मनसापि हिंसा न प्राणिमात्रस्य मया ह्यकारि ।
प्रायेण जन्मान्तरदुष्कृतानां फलोन्मुखानां फलमद्य दृष्टम् ॥ ३४ ॥

त्यक्त्वा स्ववंशं स्वजनं च सर्वं देहोऽपि देवाय निवेदितो मे ।
त्रासः खगानां यदि वञ्चकं मामाख्याति हा हन्त तपो विनष्टम् ॥ ३५ ॥

एतैर्विकल्पैर्विमनायमानः क्षणं स तूष्णीमभवन्मुनीन्द्रः ।
ततः समुत्थाय समाहितात्मा रुदन् हरिं पापहरं बभाषे ॥ ३६ ॥

अन्धः स्वनेतारमिवाध्वनीनः शिवे पथि त्वामवलम्बमानः ।
चरामि यत्नेन हरे करं मे मा मुञ्च मा मुञ्च दयापयोधे ॥ ३७ ॥

प्रसीद पापं जहि मे समस्तं न कोऽपि जन्तुर्भयमेतु मत्तः ।
इत्थं तुकाराम उदीर्य वाचं निष्पन्दनिःश्वास इवावतस्थे ॥ ३८ ॥

तावच्च सर्वे नभसङ्गमास्ते महीरुहाग्रात्सहसावतीर्य ।
तदीयदेहं परितश्चरन्तः शिरोभुजांसे शनकैर्निपेतुः ॥ ३९ ॥

विलोकयञ्ज् जङ्गमवृक्षमेनं पतत्रिपुष्पैः परिशोभमानम् ।
अदृष्टपूर्वं हृषितोऽवतस्थे जनः समन्तात्किल बद्धदृष्टिः ॥ ४० ॥

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श्रीजानिः क्वचिदेकदा परिवृतो देवर्षिसिद्धामरै-
रारूढैर्निजवाहनानि गरुडाद्देहूपुरेऽवातरत् ।
आसीनं सरितस्तटे किल मुनिं स्पृष्ट्वाऽब्रवीद्विस्मितं
वैकुण्ठं मम भाति वत्स विरसं कान्तारवत्त्वां विना ॥ ४१ ॥

देवाः पञ्च दिनानि तत्र विदधुः श्रीपाण्डुरङ्गोत्सवान्
स्वर्गङ्गातटसुन्दरे बहुविधानिन्द्रायणीरोधसि ।
अन्येषां दृगगोचरा अपि मुनेर्दृश्या बभूवुः सुरा
दिव्यानन्दझरीभरः परिसृतो ग्रामावनौ सर्वतः ॥ ४२ ॥

केनाप्यन्तरभिप्रणुन्नमनसः शान्तप्रहृष्टाः स्वयं
पौराः फाल्गुनहोलिकोत्सवमपि त्यक्त्वा समेयुस्तटम् ।
शृण्वन्तश्च मुनेरपूर्वरचनाः पद्यात्मिकाः शोभनाः
विस्मृत्यान्नविहारपानशयनं तत्रैव तृप्ताः स्थिताः ॥ ४३ ॥

पश्चाद्देऽथ विनिर्गते मुनिवरं श्रीपाण्डुरङ्गोऽब्रवीद्
वैकुण्ठावनिमेहि वत्स वसतिस्तत्रास्ति ते शाश्वती ।
इत्युक्तो मुनिराह पण्ढरपुरी वैकुण्ठभूरस्ति मे
सान्निध्यं तव नित्यमत्र भवतु प्रेमैकसार प्रभो ॥ ४४ ॥

देवः प्राह भवातिथिर्मम सकृद्वीक्षस्व मे वैभवं
प्रत्यक्षीक्रियतां त्वयैव महिमा क्षीराम्बुधौ वत्स मे ।
नित्यध्यानजपार्चनैरपि भुवि प्राप्या न तृप्तिः परा
वैकुण्ठे वसतिस्तु कल्पलतिका सर्वेष्टसंदायिनी ॥ ४५ ॥

दिव्यादेशमसौ निशम्य रुचिरैः पद्यैर्ददावुत्तरं
हन्ताद्यैव हरे भवार्णवमहं निस्तीर्णवान् दुस्तरम् ।
यस्य त्वं करुणानिधिर्नयनयोः पुण्यात्मनो गोचरः
स क्षीणाखिलदुष्कृतः खलु कथं संसारबद्धो भवेत् ॥ ४६ ॥

देवास्तद्वचनात्परं मुमुदिरे चित्रीयमाणा भृशं
व्याजह्रुश्च परस्परं ननु वयं धन्या मुनेः सङ्गतः ।
तद्वक्त्राम्बुजनिर्गलत्सुवचनास्वादेन पीयूषम-
प्यस्माकं विरसायते मुनिरयं देवोपमः पुण्यभाक् ॥ ४७ ॥

प्रीत्याऽऽमन्त्रितवान् पुनर्मुनिवरं यातुं स्वलोकं हरि-
र्देवाज्ञामनुवर्तितुं मतिमधात्त्यक्त्वा स देहूपुरम् ।
भार्यां प्राह निमंत्रितोऽस्मि हरिणा वैकुण्ठमालोकितुं
यास्यावोऽद्य समं प्रिये हरिभुवं नो चेद्यथेच्छं कुरु ॥ ४८ ॥

भार्या तं निजगाद नाथ न मया हातुं गृहं सांप्रतं
जानासि प्रसवोन्मुखी जडमते पत्नी तवाहं स्थिता ।
बालान् गोधनमप्यहो निजगृहे को नाम रक्षिष्यति
स्वैरं याहि भुवं हरेः परमहं जाने क्व गन्ता भवान् ॥ ४९ ॥

तच्छ्रुत्वा बहुविस्मितो मुनिरसौ निश्वस्य तामब्रवीद्
वैकुण्ठाधिपतेरनुग्रहमिमं प्राप्यापि नो मोदसे ।
हन्त त्वं विषयोपभोगनिरता हातुं गृहं नेहसे
बाढं तिष्ठ निजार्भकैः सह गृहे यास्यामि तत्रैककः ॥ ५० ॥

पार्श्वस्थाः प्रसमीक्ष्य तं प्रचलितं चक्रुर्वितर्कान् बहून्
श्रान्तः संसृतिसागरे विलुठनाद्विश्रान्तये गच्छति ।
प्रायः क्वापि तपोवनं हिमगिरौ मार्गत्यसौ तापसः
स्वैरं यातु वयं च दूरमनुगाः पर्यन्तमीक्षामहे ॥ ५१ ॥

तैरालोकि तदा किलाम्बरतले देदीप्यमानद्युति-
र्दिव्यस्यन्दनसंहतिर्द्रुततरं क्षोणीतलं गाहिनी ।
तत्रासन् कमलासनाच्युतहराः स्वस्वप्रियामोदिताः
गन्धर्वैः परिगीयमानयशसो देवर्षिभिः सेविताः ॥ ५२ ॥

निस्तेजाः समजायताम्बरमणिर्दिव्यप्रभानिर्जितो
विद्युत्पुञ्जहता इवाखिलनृणां संमीलिता दृष्टयः ।
स्वप्नोद्बुद्ध इवेक्षते जनगणो यावत्समन्तान्नभ-
स्तावत्सर्वमदर्शि शून्यमनघोऽप्यन्तर्हितस्तापसः ॥ ५३ ॥

तदनु तदनुगास्तं द्रष्टुमौत्सुक्यभाजः
त्रितयमखिलमह्नां निन्युरुन्निद्रनेत्राः ।
ददृशुरथ विदूरादम्बरे लम्बमानं
किमपि मलिनमुर्वीमापतन्मन्दमन्दम् ॥ ५४ ॥

तैरबोधि पतितं च तन्मुनेर्झल्लरीपुटयुतो हि रल्लकः ।
हर्षशोकभयभक्तिविस्मयैरुत्तरंगहृदयाश्च ते स्थिताः ॥ ५५ ॥

इति सौ० क्षमायाः कृतिषु श्रीतुकारामचरिते प्रसन्नवैकुण्ठो नाम नवमः सर्गः ।

मोहमय्याम् १।४।४७





# LIFE OF TUKARAMA

## CANTO I

1 There was in the Mahārāṣṭra three hundred years ago a Śudra of adorable character who, though a destitute, was revered by kings. And this was Tukarama. Hear, ye readers, his life's story.

2 The Mahārāṣṭra was the sacred birth-place of great sages. JNĀNEŚWAR and other saints lived there for the glory of their austerities.

3 The beautiful river Indrayani flows there like the heavenly Ganges, sanctifying many villages by her pure water.

4 On the banks of this river is a village called Dehu where the yogī Viśwambhara is said to have lived. This hermit was Tukarama's ancestor.

5 He was a tradesman in this village. His mother once said to him: "Go to Pandharpur, son, and meditate on God with a steady mind."

6 He accepted his mother's behest as a good disciple obeys his guru's advice and that very day he walked to Pandharpur where he settled down in a clean spot.

7 There, he controlled the functions of all his senses and placing them in their due perspective with deep concentration, became absorbed in meditation.

8, 9, 10 While he was in deep meditation, there appeared before him, one day, Panduranga with a refulgence equal to the lustre of a

thousand suns, the very embodiment of bliss. Thus, the devotee attained the desired goal. Returning to his home in Dehu, he quietly described to his mother the wonderful splendour of the Divine Visitant whom he had seen only by the meritorious deeds of his previous births. The mother was thrilled. Her eyes were filled with tears. She exclaimed with a tremour: "Blessed indeed I am, my son. May your devotion to God remain steadfast."

11 Thereafter, the villagers seeing the intense fervour of his devotion, asked with a sneer that if he were so devoted to Panduranga why did he not always live near Him?

12 A certain wicked man ridiculing him, observed: "This tradesman has an eye for amassing wealth and that is why he does not wish to leave his home. He wants to fill his own belly and therefore his name of Viśwambhara* is sheer mockery."

13 The peaceful man, though hard hit by the ill-natured tittle-tattle, turned a deaf ear to it all and remained unshaken like a mountain struck by a fierce gale.

14 Meanwhile, Panduranga propitiated by his austerity, appeared again before him with all the fiery effulgence of the sun. Viśwambhara fell at his feet in a tremour.

15 Panduranga said to Viśwambhara who was dazed with astonishment: "I am pleased with thy devotion. Thou hast no need to come here again.

* One who feeds the universe.

Remain in thy own village and worship me."

16 Filled with ecstasy by the ambrosial stream of Hari's words, he slumbered, his mind immersed in an ocean of bliss. In his dream he beheld his God lying in the Ambica forest near his village.

17 He was awake in a moment and stumbling out in the night, he set out as though impelled by an intense urge; he walked to his village, regardless of the exhaustion of groping in the darkness of the road.

18 He arrived home early in the morning and, accompanied by his mother, went to the forest in search of Hari. But Hari was seen nowhere.

19 Then, accidentally, they noticed an attractive little spot with a sacred Tulsi plant. A delightful perfume of incense invited them to the place.

20 "Hari, the Treasure of kindness, must be concealed somewhere here in the womb of the earth as the divine Kalpa tree of Mandāra once lay in the ocean. We must search our God here," the wise mother said to her son.

21 Urged by her as though by a Voice from Heaven, Viśwambhara dug the earth and presently they saw something which even the most meritorious had not probably seen before.

22 It was a bright and beautiful pair of images of

Rukmiṇī and Mādhava,* set with dazzling gems that had been hidden under the earth.

23 When this wonderful news spread amongst the villagers, they laid these two idols on the banks of the Indrayani and thus sanctified the river.

24 Later, they installed them in a temple in a befitting manner, while Brahmins learned in Vedas and conversant with rituals, performed the consecrating ceremony.

25 Viśwambhara who by now had given up worldly pleasures, spent the rest of his life practising severe austerities at Hari's feet.

26 In course of time the ascetic longed to go to Hari's Kingdom. When his tenure of life terminated, he left his wife Ama and his two sons, discarding his body as though it were a mere trash.

27 After the death of her saintly husband, the grief-stricken Ama gave up worldly pleasures and lived on the ambrosia of the hymns to Hari.

28 Her two sons, Hari and Mukunda, who were by nature totally different from their father, were attracted by worldly pleasures and kept all thoughts of God at a distance.

29 Their pious mother Ama did penance as her husband had done, while the sons constantly talked about acquiring wealth.

* Lord Krisṇa. Similarly Viṣṇu Panduranga, Hari, and Mukunda signify Lord Krisṇa.

30 And lured by the martial profession they went to the Chief of their province in quest of a post.

31 This gracious Chief who, like the Kalpa tree, always granted the wish of those who sought his protection, employed them in his army though they had had no military training.

32, 33 Their mother who was content communing with God, was indifferent to material prosperity. Trying to prevent their departure, she said: "My sons, what is this insistence on leaving your village? Here is your family Deity, Viṣṇu, the Kalpa tree of all our desires.

34 "Enough of wanderlust, enough of greed. Do not forget the Lord of the universe. Service at His feet will act as a thunderbolt to mountains of calamities.

35 "It is here that you should remain near Panduranga as your father did. He is your sole resort. He alone will bring you success."

36 When she had ceased speaking, her words proved as fruitless as an offering thrown on water. Both sons left the village and went to the king's capital.

37 Immediately they were employed by the king, and soon received due honour. Later, they sent a conveyance to their village to fetch their mother and their respective wives.

38 Her great love for her sons had made their mother yearn to see them. So she restrained

her tears and went to the king's capital merely with her body, leaving her heart behind at the feet of Hari's image.

39 Just as she had prized her poverty as a great fortune while she was near her God, now away from Him, she considered her sons' prosperity as poverty.

40 Utterly indifferent to worldly pleasures, she thought constantly of Panduranga whom she once saw in person. He spoke to her reproachfully:

41 "Thou knowest that being pleased with thy husband's devotion to me, I came to Dehu for his sake. By thy great attachment for thy sons, thou art sunk in the mire of forgetfulness.

42 "Shake off thy worldly delusion and think of me calmly. Go to Dehu and worship me there for I have granted thee my presence in that place."

43 Early next morning, seated on her bed with a happy heart, she called her sons and recounted to them her dream.

44 They heard it and roared with laughter, saying how foolish it was to believe in dreams. What one experienced during the day one saw in a dream. There was nothing wonderful about it.

45 Though ridiculed by her sons, the mother remained steadfast in her devotion to God. Steady-minded persons never change by the assertions of others.

46 And thus prevented by her sons, the unfortunate woman could not go to Dehu. To be blessed with good sons is itself a great fortune to a mother who may be materially poor.

47 Finally, Panduranga, somewhat annoyed, appeared again and said to the trembling woman: "Thou art caught in a wretched web of attachment. Thou knowest that attachment is the root of destruction."

48 When again she spoke of her dream to her sons they thought she was suffering from dotage. Their eyes reeling with prosperity, they completely ignored their mother.

49 The following day as the family were resting comfortably after their midday meal, the king's mounted messengers suddenly appeared at their house in a great flurry.

50 The two brothers being summoned, hastened to the king who informed them of an impending disaster about to befall his kingdom. He said:

51 "An enemy has besieged the surrounding countryside and is about to invade the capital. He must be routed with the help of armies consisting of elephants, cavalry, infantry and chariots."

52 The two brothers accepted the royal mandate, bade farewell to their wives, bowed down to their mother and, accompained by four armies, left the capital immediately.

53 At the end of two days they lay on the battlefield dead and, probably by their own merit or that of their father, enjoyed the embrace of heavenly damsels.

54, 55 The mother heard the news. Grief-stricken, she wept bitterly and cried: "I have brought on this calamity by my own blunder. O merciful Hari! Why hast thou punished my sons for my sins? O Panduranga, let thy will be done. I shall bear everything, I am merely a bee hovering at thy Lotus feet."

56 One of her daughters-in-law mounted her husband's funeral pyre for the glory of the family; the other who was pregnant went to her mother's house to save the offspring of her race.

57 The broken-hearted mother returned to Dehu with great difficulty. Her grief gradually subsided by constant meditation of Hari.

58 The poor forlorn woman, bereft of all relations, her eyes full of tears, appealed to Hari: "I have lost my sons and am helpless, O God! Who will now tend me whose limbs are stiffened with old age?"

59 And Panduranga spoke to the poor woman sweetly: "I am the refuge of my devotees. Thy own faith shall protect thee."

60 By shedding tears continuously, she lost her eyesight and was unable to see to her daily wants.

61 Nevertheless, everything connected with her food, drink and other comforts were somehow arranged for her by someone in the house.

62 "Her devoted daughter-in-law tends her," said the villagers with wonder, seeing in the house someone who resembled the young woman.

63 And the poor old woman became bed-ridden and looked forward to her end. Finally, she emerged from her body and hastened to join her husband like a river dashing from a mountain joins the ocean.

64 The daughter-in-law heard of her death and sorrowfully said to her relations: "How shameful of me it is that I stayed in my mother's house and could not tend the revered lady.

65 "And yet they say that I served her when she was ill, blind and old. Surely God who is deft in protecting His devotees must have created an illusive daughter-in-law for her.

66 "How else could those villagers have seen a woman like me in her home?" Thus she lamented. Indeed, omission to do one's duty stings one with remorse.

67 The good woman Ama and her husband Viśwambhara who merited the Highest place by the power of constant worship of their God, are said by the wise to be the progenitors of Tukarama's family.

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## CANTO II

1 Many many years later was born in Viśwambhara's family his great great grandson of world-wide fame. Though not a Brahmin, he attained perfection in Yoga and became the greatest Yogi.

2 His father's name was Bolajee and his beautiful mother was called Kanaki. Her newly-born son was resplendent with an uncomman lustre.

3 After her bath on the twelfth day she went happily to Panduranga's temple with her infant son and laying him at the feet of her God, prostrated herself before Him with a glad heart.

4 She prayed to Him as follows: "Oh, Panduranga, here is Thy child to be named by Thee." And a Voice from above answered: "What is there in a name? That child is as lustrous as Rama."

5 She returned home happily and placing the infant in a pretty cradle, gave him the name of Tukarama with all the auspicious rituals.

6 After the naming ceremony, Kanaki distributed betelnut, sweets and flowers amongst old men, children and married women respectively. Then, she sang the cradle-song composed by herself.

7 "Sleep, my child! Sleep in a state in which the Eternal, the Nameless and the Formless live; where, wise men say that Truth is Supreme Divinity.

8 "Sleep, my child, sleep in the abode of Panduranga. Sleep, my darling, where there is a brilliant ocean of bliss."

9 Before he had attained manhood the child became famous for his austerities, while his two brothers remained in obscurity.

10 During his childhood his father got him married to a girl in the same village. Later, she developed chest trouble, was bed-ridden and never enjoyed any happiness in life.

11 Tukarama's parents then arranged his second marriage with a girl called Avali and the two women with Tukarama as their husband were like two rivers united to an ocean.

12 His eldest brother lost his wife and disgusted with the world, abandoned his people and disappeared from home. Before his father died, he handed over to Tukarama the responsibility of his farm and trade.

13 And Tukarama in full obedience to his father's behest, bravely carried on the work. He became so proficient in the management of his farm and trade that he soon won the praise of the whole village.

14 His good mother as though eager to join her husband in his heavenly abode, soon passed away and bereft of his dear ones, Tukarama was grief-stricken.

15 In his depressed state he lost a good deal of money in trade and finally in desperation

thought of other honest means of earning his livelihood.

16 On account of his financial loss he anticipated future trouble and borrowed sufficient money from moneylenders for the maintenance of his family.

17 He, then, filled gunny-bags with grain, loaded them on his bullock and thinking continuously of God, trudged from village to village.

18 When he was returning home with his bullock, his two wives, their faces beaming with joy, went forth to receive him on the way.

19 They were about to ask him about his trip but when they saw his pale face, they remained timidly silent for a second.

20 Presently, being asked by the anxious women what had happened, Tukarama told them the truth: "You know that I set out from home a week ago for my trade.

21 "While I was going along the road with my friends there arose a furious storm. A terrific downpour of rain flooded the earth and soon turned it into a sea.

22 "Intense darkness smirched our bodies and final destruction seemed near at hand. All my friends had vanished. Only my bullock remained.

23 "As I realized that there was no one to protect me, I cried loudly, invoking God: "Oh Hari!

I am lost. There is no other refuge for me but Thee. Have mercy on me, come quickly and save me."

24 "As I thus prayed with folded hands someone spoke to me: "Why are you obstructing the public path? Who are you wandering in the forest?"

25 "I narrated to him the story of my terrible plight and besought his help to save my bullock and merchandise.

26 "Hearing my pitious appeal, the man moved towards my bullock that was sunk in the mire and seizing him by the horns, dragged him out. Then, carefully he placed on the animal's back the gunny-bag that had fallen on the ground.

27 "Presently, he took my hand and led me quietly and steadily in the dark as though he were familiar with the road. Suddenly, in the flash of lightning his form became visible to me. It bore lustrous gems and the mark of Shree Vatsa on his chest!

28 "I was thrilled. I sweated, I trembled. A flood of tears streamed from my eyes continuously. Then, alas! the lightning vanished and so did the joy from my eyes. As we reached the banks of the Indrayani, he vanished in a moment.

29 "Know ye, that this adorable Being was no other than Panduranga Himself, the sole refuge of those who seek His shelter, the ocean of mercy who came there to save me."

30, 31 After he had recounted the incident to his wives, Tukarama gave himself to an ecstatic joy and started dancing on the wayside. Both the women feared that he had gone insane and heaving a sigh, they beat their foreheads.

32 The men from whom Tukarama had borrowed money to maintain his family before he went on his business, rushed to him in a furry to recover it like hawks pouncing on a *crouncha bird for a piece of flesh.

33 Harshly, they yelled at this honest man whose fortune was swallowed by Destiny. He genuinely wished to free himself of the debt and bemoaned his helpless plight.

34 Some of his money-lenders who lingered in Tukarama's courtyard were pacified by his good friends; so after threatening the poor man fiercely, they went away.

35 His well-wishers said to Tukarama, "You alone have brought this calamity upon yourself. No one can attain prosperity in this world by merely repeating God's name.

36 "Give up this excessive devotion for Vishnu, for prayers, meditation, concentration and yoga are the duties of a Brahmin and not those of a tradesman.

37 "Your ancestors worked hard and earned money by trade. You have set aside your family tradition and have been courting the fierce demon of poverty.

* The nearest approach to Crouncha bird is a heron.

38 "Your children are distressed with starvation and will soon start searching for atoms of grain in rubbish heaps scattered in the village lanes by house-wives for their poultry."

39 He was thus harassed again and again by the lashing words of his neighbours but he did not swerve from his devotion for Hari.

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## CANTO III

1 As years elapsed, Tukarama became a great ascetic. He had withdrawn himself from worldly pleasures and remained oblivious of his domestic affairs.

2 He worshipped God by continuous prayers, meditation and singing hymns and cared little for food or sleep. He beamed with great intelligence.

3 His elder wife tortured by perpetual poverty, reproached him for renouncing his trade and said to him one day:

4 "Your entire family will perish with hunger. Don't you realize that the first duty of a house-holder is to protect his family?

5 "How can you bear to see your people famishing? Your God Panduranga even seems devoid of mercy.

6 "What do you gain by worshipping such a

god? Enough of prayers and meditation and singing of hymns.

7 "How can God forgive you for neglecting your duties and remaining utterly indifferent to the distress of your people?

8 "We shall have to take to a begging bowl and wander from door to door to save our miserable children from dying of starvation."

9 Thus reproached by his wife, Tukarama blessed with a steadfast mind, consoled her:

10, 11 "A living being is deluded by the futile thought that he is doing everything. Panduranga alone sees to our comforts. Inspired by him I shall again take up trade and by His grace our poverty will soon vanish."

12, 13 Thus consoled by him, the two wives deliberated with one another and somehow collected the money to provide him with a capital for trade. With that money he brought chillis and loaded them carefully on his bullock. Then, thinking of his Deity, Tukarama set out from home again.

14 As he went along the forest road, a continual stream of the ambrosial names of Hari, flowed from his mouth.

15 Gradually, he entered the country of Konkan and soon reached the seashore where lofty palm-trees grew in abundance.

16 He unloaded his bullock under a peepal tree

near a temple of Śiva and let him loose to rest.

17 Then, spreading out his wares on the ground, he sat beside them and absorbed in the thought of Hari, became oblivious of everything external.

18 When the villagers asked him the price of his wares, he answered, "Take as much as you like. Why ask the price?"

19 Thus encouraged, they carried away as many chillis as they wanted, measuring them with their own measure without troubling about the sage who sat there contemplating.

20 At first they feared that he might catch them cheating him but he ignored everything external and remained rapt in meditation.

21 The news of his generosity spread in the village and crowds of men and women gathered here, each carrying his own vessel.

22 "We shall pay you later," they said. He replied, "Very well," and some took handfuls, others more than their measure.

23 "I want to buy the whole sack. Come to my house and I will pay you the entire price," said a rogue to Tukarama.

24 The credulous Tukarama took the villager at his word. A pious man may understand God's purpose but not that of the wicked.

25 Meantime, the man who had once come to

Tukarama's rescue on the stormy night, came to the village and said modestly to the villagers:

26 "Listen, I'm the tradesman's representative. He has to go away today. Give me the price of your purchase."

27 "We never measured the chillis. What wise man can decide how much we have to pay?" the villagers replied.

28 "I know in detail how much each of you took away," said the stranger as if he had witnessed everything in person.

29 So saying he told them exactly what each of them had taken. Hearing all this, they were all astounded and greatly puzzled.

30 The stranger wandered from house to house, collecting money and finally after a good search went to the house of the man who had bought the remaining contents of the sack.

31 As the rogue was reluctant to pay his due, the stranger said: "If you don't give what you owe, I shall hang myself with a rope.

32 "You will ruin the whole village by your dishonesty." No sooner had he said this than a crowd of villagers shouted: "Fie upon the mean cheat," and knocking the rogue down, they beat and kicked him until he paid the price.

33 The stranger went in the evening with all the money to Tukarama who was sitting under a tree and saying his prayers.

34 When he had finished his prayers, the stranger handed him the money. Tukarama mistook the man standing before him for the *patel* of the village and said to him:

35 "Please, bring me some ghee from the village, my friend." Thus requested, the stranger brought him a large quantity of ghee immediately.

36, 37 "How could you get so much for a small amount? Probably the price is low here on account of the abundance of milk. Stay awhile and we shall feed together," said Tukarama and the stranger accepted his invitation.

38 When the stranger had finished his meal and gone away, the villagers approached Tukarama and asked him where his representative had gone.

39 When they were told that Tukarama had never employed any man as his agent, they were very much amazed.

40 "Who then came to take the price of the purchase?" asked the villagers. "I think it was the *patel* of the village," said Tukarama and they replied that it was not the *patel*.

41 Tukarama remarked with astonishment: "Who can fathom the unfathomable workings of God?"

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42 Presently, as he was going along the lonely road, Tukarama saw a wayfarer in front of him. He approached Tukarama and spoke to him. The man was a thought reader.

43 In a moment the rogue knew that Tukarama possessed money accrued from the sale of his merchandise and wishing to rob him, he spoke in a manner to create confidence in Tukarama.

44 "I have some precious gold bracelets which I had made for my wife. I am anxious to sell them at half the price to avoid an impending crisis.

45 "If by chance you have enough money to purchase them, I shall have finished my business and they will be yours." So saying, he displayed the shining ornaments.

46 The simple-minded saint was greatly attracted by the glittering bracelets and although he knew nothing about gold business, he agreed to buy them.

47 Tukarama took the coins from a piece of cloth tied to his waist and spreading them out in front of the wayfarer said: "This is all yours, my friend."

48 The rogue stared at the money covetously but did not betray his feelings and pretending as though he was not satisfied, said quietly:

49 "This sum of yours is too little. None the less as I am needy, I accept it." Thus saying, he caught the simple man at his word as a spider catches an insect in his web.

50 Instantly, the rogue grabbed the money without

counting it and fled like a hawk, swooping down, flies away with a young pigeon. Tukarama entered his village happily and went with the bracelets to the house of one of the moneylenders.

51 Here the noble saint gathered all his other moneylenders and, anxious to free himself of his debts, showed them the bangles he had purchased.

52 The moneylenders tested them on a touchstone and shouted that they were all brass gilded with gold.

53 And they roared with laughter. Ridiculed by the villagers, Tukarama was overcome with shame and went home dejected. His two wives who were awaiting him eagerly, came forth to meet him on the way.

54 When they knew that he had lost every bit of his money, his elder wife yelled at him while the other wept bitterly. Thus both together added to his distress.

55 The younger wife who was somewhat the braver of the two, suppressing her distress, pawned her ornaments with a moneylender and collected some money to give it to her husband.

56 Tukarama bought a gunny bag of salt from the market for two hundred and fifty rupees and loading it on his bullock, again went out of the village to sell it.

57 He entered the village of Balighat where he sold the entire bag of salt and bought sugar and

sold it, thus making a profit of fifty rupees by the transaction.

58 Finally, as Tukarama went along singing praises of God, he met a Brahmin in a city. He had an unshaved head and a long untrimmed beard and wore a wooden plough round his neck.

59 The Brahmin was crying in a voice choked with tears: "Give me something, sir." Some people reluctantly gave a little to the wretched man, others treated him with contempt.

60 Tukarama, moved with pity, approached him and asked kindly why he was crying and the Brahmin said:

61 "My kinsmen dragged me to the court in order to seize my inheritance. I have lost everything, and yet fate is not satisfied with this. A fine of three hundred rupees has been imposed on me.

62, 63 "And though hard hit I have paid fifty rupees. There are still two hundred and fifty rupees to be paid but I am unable to pay them. For this reason these policemen are hovering here like messengers of death and harassing me." Tukarama melted with pity at the man's woeful tale, readily gave him all the money he wanted and thus rescued the afflicted man from the penalty of the fine.

64 He took the Brahmin to his temporary abode, arranged for his bath and fed him along with ten other Brahmins. After the meal he received their blessings.

65 Later, the villagers saw this extremely kind man now bereft of all his money, returning to his village with his bullock. When they heard the story of the loss of his money, they exclaimed derisively that he had gone insane.

66 The mean villagers instigated by the moneylenders made a garland of onions and put it round Tukarama's neck. Then, mounting him on the back of a donkey, they led him through the village so as to make him an object of contempt of the entire populace.

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## CANTO IV

1 In course of time, as Tukarama was thinking hard as to how to earn money again, a devastating famine broke out in the village.

2 On account of the lack of rain, men and beasts perished in every village and Tukarama dreading the destruction of his family begged of his neighbours for help in vain.

3 Finally, in exchange for a few torn rags and an old pack saddle, he bought a few handfuls of grain. And with porridge made out of it, he kept his family alive.

4 When the grain was finished, people asked him where his God Panduranga was. Was He not his benefactor and constant refuge? Was He going to protect or abandon him?

5 Their words which belittled his God, stung him and feeling dismembered, as it were, he closed his ears and replied:

6 "A cultivator who is keen on his work, toils hard, my friends, rejoices at harvest time and forgets the hardships he has gone through before.

7 "Even so is a man's spiritual struggle carried on by a long penance, but in course of time he becomes one with the Supreme Being and enjoys imperishable bliss."

8 Thus, Tukarama, at the age of twenty, afflicted by the ghastly famine and burdened with a debt, found himself utterly helpless.

9 His elder wife and son died of starvation and he took refuge in Hari with all his heart and prayed to Him most piteously thus:

10, 11 "O Hari, my Lord, be pleased and come to me quickly. Forgive my sins, O Destroyer of all impurities! I have wasted years. Tell me what I should do henceforth. Save me, O Mukunda* from the poisonous fire of the world."

12, 13 Thus, this devotee of Viṣnu, invoking Him, remained absolutely still with closed eyes for a week, in deep concentration. When his meditation was suddenly broken by a distinct Voice from above, he grasped the meaning and arose. His face beaming with joy, he said:

14 "I remain here placing absolute faith in my devotion to Thee, O Govinda! Govinda! All my wealth will be the acquisition of merit by severe penance. Only the greatest ascetics know the priceles efficacy of that wealth." Thus Tukarama content in Self, thought day and night.

15 Some people showered praise on him as they saw him returning to his village every evening; while others censured him. But he used to go along the streets with a firm mind like an elephant followed by barking dogs on a highroad.

16 After he returned home one day, he took out from a box a bundle of documents indicating large sums of money due to his father. Tukarama went to the river and threw the papers into the water for he considered them as mere straws.

*Another name of Hari.

17 Then, after he had bathed in the clear waters of the river, he went first to Panduranga's temple where he worshipped Him with a tranquil mind and, later, to the Bhandari Hill. There, in a cool shady spot on a clean level ground, he assumed a Yogi's posture and became immersed in meditation.

18 There was a field near this place of Samadhi the owner of which said to him: "While you are doing penance here, keep a watch over my crops. I will give you a maund of grain."

19 "Very well," replied the sage who was always willing to oblige and taking up a sling, he added, "go along, my friend, I shall stay here and watch carefully."

20 The farmer then left the field and Tukarama mounted the watchman's shed, when a flock of birds fell on the corn sheaves.

21 When he saw the birds, Tukarama said to himself: "Hungry are these creatures. It will be sinful to chase them away." And he remained silent in his seat.

22 The birds warbling sweetly, spent two hours eating corn to their heart's content. They visited the field every day and ate the corn.

23 Tukarama's anxious wife sent their daughter in search of him but he did not wish to go home, for truthful men never break their word.

24 His wife Avali, therefore, brought his food here every day, and after his morning worship of Hari in the temple, he remained in the forest day and night.

25 In the evening he said to the birds: "Ye birds, go back to your nests. The forest will soon be covered with darkness, and it will be difficult to return to your nests."

26 As he saw the birds flying away, he said to himself: "These birds* eat here but never take anything home like Brahmins.

27 "When shall I live like birds and get over the worldly delusion? When shall I cast away the limitation of name and form and see myself in everyone?

28 "Let my soul come and go like a dry leaf whirled by the wind. Let me learn to look upon wood and mud and gold as the same. Destroy, O Hari, my greed.

29 "Let not words whether they be of censure or praise come to my ears. Let the Eternal Light which is in the heart of all living beings be near me, my Hari."

30 Thus, as the sage contemplated every day, the birds feasted on the corn and gave him as much joy as to see Brahmins satisfied after a hearty meal.

31 After some time the cultivator returned to see the harvest and was horrified to find the entire field empty.

32 The birds, seeing him going round every corner, flew away as a crowd of Brahmins flees with disgust at the approach of a pariah.

*Dwija in Sanskrit means a bird or a Brahmin.

33 Burning with rage, the farmer rushed at the sage shouting: "Fie upon you, villain. Alas! I am undone on account of you, you imposter."

34 Saying these words, he dragged Tukarama to the village council. Upon hearing his story, the committee roared with laughter.

35 "How much loss has he caused you?" the president asked the farmer. "Two khandis," the latter declared and the village chief went to inspect the field.

36 When he arrived there with his party, the whole field was seen undamaged, every sheaf laden with ripe corn.

37 When all the harvest was gathered it was found to contain seventeen khandis! How can a man fathom the miraculous working of God?

38 The village chief felt that God had created this abundant harvest to rescue Tukarama and, therefore, ordered that two khandis only be given to the farmer according to his expectation.

39 And he wanted to give the rest to the worthy sage but the latter declined to accept it. To the uncovetous Tukarama even gold was like straw.

40 And he said: "He alone who does not expect any fruit of his action, is Hari's true devotee. Such a man is always peaceful."

41 The treasurer of the village, Mahadaji Pant, then kept aside all the corn for the use of the villagers.

# CANTO V

1 Tukarama's wife, Avali, was very angry with her husband for declining the corn. Wise men foreseeing trouble from acceptance of gifts, gladly avoid them.*

2 Tukarama, then, decided to rebuild Panduranga's dilapidated temple which had long been neglected by the villagers.

3 With spade in hand he dug out the earth, broke wood with a harrow, then mixed mud with water for building a new temple.

4 Just at that time, Mahadaji, in a dream, heard Viṣnu saying to him: "Render help to my devotee Tukarama in building the temple."

5 And the chief of the village sent men at once to help Tukarama. When the temple was fully renovated, the Mahatma wished to feed Brahmins.

6 So the corn that he had declined to accept was given to him by the village chief for feasting Brahmins and after performing the consecration ceremony, he installed Hari's image in the temple.

7 In order to perform Hari-Kirtans here, he memorized verses of old poet-saints like Jnāneśwar, Kabir, Namadeva, Ekanatha and others.

8 From daybreak he studied these on the hill where his wife Avali carried his meal. She was a shrew but was indulgent to her husband and blamed Hari for being the cause of his renunciation.

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*Second meaning of this line: wise men foreseeing trouble from marriage, remain unmarried.

9, 10, 11 One day as she was taking bread and a pitcher of water for her husband to the hill, she was exhausted walking in the excessive heat and fell down in a faint. The pitcher was broken and thorns piercing through the soles of her feet, caused her great pain. Unable to walk further she gave vent to abusing Hari, when suddenly there appeared before her someone in glittering silk and gems. Burning with fury, she stared at him and shouted harshly :

12 "You wretch, why do you come here after driving my husband mad? I am already steeped in distress. Why do you aggravate it, you wicked man?"

13, 14 Thus, scolding him, she turned away in disgust. But the same luminous figure seemed to reflect all around her. She closed her eyes when someone said to her : "Why do you, my child, regard me as your enemy and blame me for your husband's detachment from the world?

15 "A tree bears its own fruit in time and as the wind blows, the fruit drops down. Your husband's intellect having matured, he turned away from the world. How can you blame me for it?"

16 Hardly had he said this when the long thorns dropped out of her feet. And lo! She saw a streamlet nearby. She took some water and went to her husband.

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17 One day Avali went to have her bath after hanging her one and only sari on a nail while Tukarama,

oblivious of the outer world, sat singing praises of Hari.

18 Just then there came a poor woman shivering with cold and pointing to her tattered clothes, begged of the sage to give her a piece of cloth.

19 Seeing the half-naked woman, he was moved with pity, and gave her his wife's sari. Delighted, she took it gratefully and moved away. Tukarama, then, went off to the hill.

20 When his wife Avali found that her garment had vanished, she was frantic. When she knew what had happened, she cursed the woman and censured her husband in a rage :

21, 22, 23 "What a wretch of a husband! He knows that I have always had this one and only sari and yet he gives it away to this roguish beggar and goes off quietly in my absence. He has never bought anything for me nor have I eaten anything earned by him. Blessed was my co-wife who was relieved by death of all her worries. By tying the sacred beads round my neck after marriage, he became my relentless master. Since then bound by the fetters of poverty, I have been his slave in this house."

24 Just then, some relations came to invite her to a wedding festival. That added fuel to the fire of her wrath and put salt in her wounds.

25 Later, she beheld in front of her someone of celestial appearance. He gave her with his own hand a silk sari with a bright gold border.

26 Avali was delighted and wearing it, she went to the marriage place. The womenfolk were wonder-struck by her beautiful apparel.

27, 28 A woman with a sly look remarked: "How can an ascetic's wife possess such a garment? What a fraud he is! He is not an ascetic but a mere tradesman. He must have collected many such silk clothes.

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29 In course of time Tukarama was revered even by Brahmins in the village as the greatest devotee of Viṣnu. And though endowed with many virtues, he remained humble like a tree bent with fruit.

30, 31 When Vaishnavites gathered around him at night in the temple for Hari-Kirtan, Tukarama stood behind them and sang the refrain of sacred hymns. The learned Mahipati, while defining a saintly character attributed to him the following qualities:

32, 33 "He alone is a saint who is distressed to see another man's child crying as though it were his own and who is not vexed when thieves carry off his goods because ego is totally absent in him. A saint is equally satisfied with a peasant's gift of vegetables as with precious gems offered by a King." Such indeed was Tukarama's character, say the wise men of yore.

34 The devotee spent the day on the banks of the river and humbled himself completely before Hari. He performed Kirtans with others and slept only three or four hours on a bare floor.

35 Immersed in his devotional pursuits, he looked upon sleep as a great hindrance and said to himself: "How can one become a Yogi without conquering the five states of mind?* On account of complete oblivion even sleep is an obstacle."

36, 37 And though engrossed in the worship of Hari day and night, he rendered service to pilgrims. In the hot weather he provided clean water for wayfarers, and if he saw sick people on the road, he tended them. If he found old and worn-out cattle in a wood, he gave them fodder and water. When gradually, they were well fed and frisky, he would embrace and fondle them excessively.

38, 39 Once when he was sitting on the banks of the river, the villagers gathering there, said to him, "We are going to the market. Come with us to help us." And thus urged by them, Tukarama consented but as he never liked to waste even a moment, he sang Hari's sacred hymns on the way.

40 He saw amongst these wayfarers an old feeble Brahmin woman and said to her kindly, "Sit on my back comfortably, mother. The road is bad and the market is far."

41 The old woman answered: "Don't trouble about me, sir. Just bring me some oil and thus you will render me service and I shall be grateful."

42 "Very well," said he and went to the market-place and brought oil as promised. As this

* Direct perception, wrong perception, doubt, memory and sleep.

oil never seemed to end, she was delighted and told the villagers about it.

43 Hearing this extraordinary tale, everyone put his own vessel in Tukarama's hand and begged of him to bring plenty of oil for a few annas.

44 "Very well," he said again and placing the vessels on his head, went off to the market. When the villagers saw him there, everyone used him in some way or other.

45 He stalled horses for some, untied the bullocks of others and after giving them all fodder and water, went happily to the temple.

46 Later, he got all the vessels filled with oil by a grocer and carrying the heavy load, he returned to the village without fatigue.

47 His wife Avali was indignant with him for rendering help to others while he ignored the comforts of his own family. Her friends tried to console her thus:

48 "By reason of his virtues, dear lady, every good man suffers. A parrot is encaged merely because of his clever talk. People cut off a cow's tail if it happens to be white and beautiful merely as a curiosity." Their words of consolation, however, were of no avail.

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## CANTO VI

1 Avali once said to her husband: "Today is the sacred day of the anniversary of our ancestors but there is nothing in the house. How can we honour them? Wise men say that an anniversary should be performed according to prescribed rights."

2 He replied: "Don't worry, my dear, I shall go at once to the forest and bring vegetables. We will cook them and propitiate our ancestors. Whatever remains we shall eat with our friends."

3 Thus consoling his wife, Tukarama left the house, extolling the glory of God: "I have laid all my burden at your lotus feet, O God Hari, and remained on earth free from all cares."

4 On the way he saw some men busy digging in a field but they seemed slow and lazy. They called out to him: "Help us," and complying with their request, he too began digging.

5 After some time he took the corn given to him by the men and while returning home, he disturbed a beehive on the way. The bees, flitting away, fell on his head in swarms and stung him badly.

6 Unmindful of the bees that were causing him intense pain, he said to himself most patiently: "Let this body of mind which is perishable perish. Let me do service to others because today is my father's anniversary. Who knows, perhaps these might be my ancestors in the form of bees."

7 Hardly had he conceived this thought, when the cluster of bees flew up in a moment. The sage went home with the corn and asked his wife to cook a good meal with it for his ancestors.

8 When two *thalis* had been served with food, he begged of Hari fervently: "O Lord Hari, eat with me or I shall fast and give up my wretched body."

9 In a moment Hari was seen on the seat intended for Him and both Tukarama and the family Deity ate together. The Lord of the Universe, inaccessible even to ascetics of other yugas* is sometimes visible even in the present age to great devotees.

10, 11 After this, Tukarama was suddenly inspired. One night while he was asleep, he saw Keshava (Hari) in his dream. He was accompanied by the illustrious poet Namadeva. Tukarama heard a tender voice saying to him: "Arise quickly, O Tukarama and listen to me. Here stands my devotee, the adorable poet Namadeva. He had vowed to compose one hundred thousand hymns in my praise but before he had done his work he left the world. You must finish them."

12 In a moment Tukarama sprang up in an ecstatic joy and at once commenced to learn Devanagari letters. Very soon he wreathed a garland of nine hundred beautiful verses, the perfume of which brought his followers clustering round him.

* Cycle of time.

13 Devoutly he chose the well-known beautiful metre of Abhanga and began to compose hymns extolling Hari. Words emerged from the mount of his brain like a stream of ambrosia. They were inspired by his constant faith.

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14, 15 There lived at that time at Chinchvad a well-known Brahmin by the name of Chintamanī. He heard of Tukarama's great fame, and seized with curiosity, invited the sage to dinner.

16 In compliance with the invitation, Tukarama arrived at the Brahmin's house while the latter was engrossed in chanting hymns in the course of his morning religious rites. For a moment the guest stood outside the house unnoticed. He sensed, somehow, that his host was scolding his servant mentally in the midst of his prayers.

17 Presently, as the sage saw the Brahmin approaching him, he fell at the latter's feet in extreme humility. The arrogant Brahmin, thinking too highly of himself, stepped back quickly, saying, "When did you come here?" "When you went out mentally into the garden during your prayers," replied the sage. Hearing this, the Brahmin felt abashed and said again:

18 "People say that you can penetrate the minds of others which is undoubtedly true. They also say that Hari dines with you. I would like to see this miracle."

19 The Brahmin ordered a *thali* for Tukarama and sat down a few yards from him. The sage asked

for two more *thalis* for two Deities, one for his own God, Hari, the other for Ganesh, the Brahmin's Deity.

20 Being asked to invite his Deity, the Brahmin closed his eyes and invoked Ganapati. But as the Deity did not appear, he remained in long concentration. And yet, Ganapati did not appear before them.

21 The sage who had acquired a divine insight by the power of his penance, said at once to his host: "Friend, listen to the cause of your God's delay in coming here. Another devotee of His, who was about to die by drowning, invoked Ganesh's help and He has gone there to save the man."

22, 23 Half an hour later, Ganesh arrived at the house looking refulgent. His clothes were soaked with salt water." "Invite now your Deity who has come to your house." Thus urged by Tukarama, the Brahmin answered with hesitation: "My adorable Ganpati only eats food that is sanctified by *mantras*. How can I offer Him this meal fit only for men and beasts?" Hearing this, the sage said: "If Ganapati does not eat, this meal will not be enjoyable to me."

24 Tukarama, then, folded his hands and prayed to Ganapati: "I bow to Thee, O Donor of boons and Beloved of Thy devotees! Thou, the breaker of mountains of calamities, fulfillest the wishes of Thy refugees. Oh, Protector of the humble! Be appeased."

25 Thus propitiated, Ganesh moved forward and lo and behold! He sat on the seat intended for him.

Tukarama, then, invoked his God, mentally and Hari appeared with a smiling face.

26 Both Deities dined with their worshippers and vanished simultaneously. Seeing this great miracle brought about by the power of Tukarama's long austerities, Chintamanī fell at his feet.

27, 28 His conceit shed, his head bowed, his face pale, Chintamanī touched the Mahatma's feet and begged his pardon. Tukarama was taken aback. He raised the Brahmin and said modestly: "How can you touch a Śudra? This is not right according to the Śastras. It is I who should always honour you. I belong to the lowest caste and my movements are always outside. I have neither a great name nor the glamour of fame. I perform my prescribed duties and there is not the slightest reason for me to regret.

29, 30, 31 "That a Śudra should serve the three superior castes was the ancient vedic command. This divine mandate does not distress me in the least because of their inheritent virtues. The twice born (Brahmins) are indeed the best amongst men. A devotee has only to think of his Deity and the distance between them both will vanish easily. Unfathomable indeed is God's glory! It makes even a barren cow give milk. This great marvel never goes out of my memory. O God Hari, none but Thou art my refuge. Show Thyself to me. A rainy cloud never ignores a thirsty chataka bird."

32 Thus, verses of great spiritual beauty continuously flowed from the lips of the self-contented sage.

Chintamanī was immeasurably amazed at the brilliance of his words as though they came forth from the mouth of Brihaspati, the heavenly orator.

33 Like nectar from the moon, flowed his words of indescribable charm. They comforted those who were distressed with extreme anguish; they exalted the blind atheists steeped in the abyss of ignorance; they were manifestations of devotion which destroyed the darkness of countless sins of previous birth.

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# CANTO VII

1 There was then a Brahmin called Deshpande who practised austerities with the desire of mastering all Śastras.

2, 3 He fasted ten days rigorously, and finally Hari said to him in his dream: "Go to Alandi, the centre of all ascetics. There by prayers and meditation you will achieve your object."

4, 5 So he fasted near Jnāneśwar's tomb twelve days and practised severe penance. One night a Voice was again heard saying: "Go to Tukarama. He will give you what you desire."

6, 7 And though reluctant to approach a Śudra, the Brahmin went to him. Tukarama heard about his great ambition and appealed to Hari: "O Hari! How can an ignorant man like me teach a Brahmin scriptures? Whisper everything in my ears and I will repeat it to you."

8, 9, 10 Then, he wreathed a garland of eleven beautiful verses which he gave to the Brahmin along with a coconut. The latter was furious and said: "To hell with your Prakrit language. It is the knowledge of Śastras in Sanskrit that I seek and not this." And rejecting the verses with contempt, the haughty Brahmin returned to Alandi and practised a more severe penance.

11, 12 A Divine Voice was heard again saying to him: "This base suspicion is the outcome of your previous birth. Oh what a fool you are! You stood at the sacred base of the Kalpa tree and somehow

obtained the fruit. But you threw it away. The garland of exquisite verses made by the philosopher, know ye, contained the very essence of the holy scriptures."

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13 There lived at the time a Brahmin called Rāmeśwara, well versed in Vedas. Hearing of Tukarama's fame, this indiscriminate man was consumed with jealousy.

14, 15 In order to banish the sage quickly from the village, he reported to the king's court that although a Śudra, Tukarama read the Vedas and being an imposter, deceived Brahmins. The magistrate heard the complaint and was indignant. Without enquiring about the facts of the case he ordered the *patel* of the village to arrest Tukarama and drive him out of the village.

16 Tukarama came to know about this and went to propitiate Rāmeśwara but the Brahmin shouted at him loudly: "Be gone, you hypocrite! Fie upon you for all your show of Kirtans."

17, 18 The guileless sage said: "I submit to you because you are a Brahmin and equal to Viṣnu on earth but what shall I do with all the verses I have composed in praise of God?" "Throw them into the river," said the Brahmin and the sage replied, "Very well," and went away.

19, 20 He walked to Dehu and going to the temple, cried bitterly before God: "O Hari! I am throwing into the river all the verses written at your command." Thus lamenting, he tied the

manuscript in a tattered cloth, weighted it with stones, then repeating Hari's name, the saintly man flung the bundle into the river.

21 People laughed and said: "He is now like a bird with his wings clipped. Rāmeśwara has dispelled the delusion of the ignorant as the sun dispels darkness."

22 After this Tukarama was immersed in deep meditation for four days. Although stung by the words of wicked men, he felt no pain but remained like one who is deaf and mute.

23 Others said reproachfully: "This stupid man threw away all his father's valuable documents into the river and now he throws away his verses —his only wealth."

24, 25, 26 Pierced by their words, the self-respecting sage felt miserable and sitting outside Hari's temple, appealed to Panduranga thus: "Speak a single word to me, O God, before I cast off the body. If it be my lot not to see You, then, it is better that I die." After saying this, he closed his eyes and remained still like a corpse for many days in deepest meditation without breath, sleep, drink or food.

27, 28 In the meantime, Rāmeśwara while going to Poona one day to worship Śiva, bathed in a fakir's pond on the way and the latter cursed him in a rage. "Fie upon you, O traveller for polluting my pond. Your body shall be consumed from head to foot with the flames of internal fire."

29 Hardly had he uttered these words when flames blazed within Rāmeśwara's body. He was so

consumed by fire that he found no relief whether he moved or remained still.

30 As he did not know what to do with himself, people said to him that the calamity was caused by the Divine Wrath. He, therefore, went to Alandi and meditated deeply before Jnāneśwar's tomb.

31, 32, 33 And in the midst of his prayers, he heard a voice from above saying: "Go in all humility to Tukarama who is Hari's greatest devotee. You have wronged him greatly. Nevertheless, he will favour you, for good men never remember the wrong done to them. When you approach this great man all your agonies will subside and you will soon be normal again. To tend to the afflicted is second nature to a saint."

34 The Brahmin then wrote a brief letter to Tukarama saying: "Indeed I am guilty. What can I say? You are forgiveness incarnate. I leave it to you to judge."

35, 36, 37 When he received the letter, Tukarama was moved with pity and wrote a couple of verses in a minute and gave them to the messenger. They ran as follows: "If your mind is pure, neither a poisonous snake nor a rhinocerous will harm you even if it be near-by; harsh words of villains will sound to you full of tenderness; a terrible blaze of forest fire may be extinguished. If only you succeed in winning God's love, even ferocious beasts will befriend you like your own dear relations. Whatever is said in this letter you will realize yourself by experience."

38 When the Brahmin read this beautifully worded letter, he was astounded by Tukarama's noble character and set out instantly for Dehu with all eagerness to see him.

39 There, he entered the temple and prostrated before Tukarama, touched his feet and praised the noble character of the saint.

40 Said Tukarama humbly: "I am only a Śudra by birth while you are a Brahmin. It is your favour that I always seek. Please come here often."

41 "I shall never go back to my home. I will remain near you," replied Rāmeśwara resolutely and thereafter spent his life at the sage's feet.

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42, 43 Once while he was immersed in deep meditation, Hari appeared before him and placing His hand on Tukarama's head, He showered His ambrosial words over him. "Just as I protect all my other devotees, I am here to protect thee, for O Tukarama, thou art, indeed, very dear to Me."

44, 45 That night Hari was seen by other villagers in their dreams. Said He to them: "All the papers containing Tukarama's exquisite verses have been saved by Me. Go early in the morning to the banks of the Indrayani and there you will find all the papers." The villagers, delighted to hear these words, eagerly awaited the advent of dawn.

46, 47 The following morning before the sun was up to kiss the east, crowds of people had gathered near the river. And lo and behold, they saw the entire bundle of the great sage's poems floating in the clear water. As soon as a young man who was an expert swimmer spotted out the poet's treasure, he plunged into the water to forestall others. In a moment he had seized the papers and placed them in Tukarama's hands. The sage extolled loudly the miracle of God's glory.

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# CANTO VIII

1 There was a certain Brahmin called Mumbaji living at that time at Chinchvad. He had renounced all worldly pleasures and settled a long time in the village of Dehu.

2 The wider Tukarama's fame spread in the country, the more he hated the sage through jealousy on account of the latter's low birth.

3 Once, Tukarama's buffalo straying away from the cow shed, entered the Brahmin's vegetable garden. As she was devouring his vegetables, he struck her severe blows.

4 The mean Brahmin then scattered sharp thorns in the garden path, thus obstructing the entry of devotees to the temple.

5 On the auspicious day of Ekadaśi, as crowds of pilgrims arrived at the village, Tukarama went to the spot, removed the obstruction and cleared the passage.

6 Consequently, Mumbaji, burning with fury, seized the sage, belaboured and kicked him, so much so that the Brahmin had to desist from the sinful deed out of utter exhaustion.

7 Tukarama bore everything patiently and kept on repeating Hari's name. And not caring a straw about his pain, he quietly went to the temple in the evening.

8 As he did not see Mumbaji there as usual, he waited for him a long time. Finally, though his

body was lacerated with wounds, he went to the Brahmin's house to invite him personally.

9, 10 He stood outside the house a second as he heard some one groaning inside. When Tukarama entered the house, he found the Brahmin lying on a bed moaning with pain. The sage approached the bed and forgetting the wrong done to him by Mumbaji, gently massaged the latter's body to assuage his pain.

11 Mumbaji, struck dumb at the extraordinary goodness of Tukarama's heart, was overwhelmed with shame and falling at the saint's feet, bowed to him and with folded hands, followed him to the temple.

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12 The valorous King Śivaji by now had heard of Tukarama's great fame and anxious to meet him, sent a white umbrella, a steed and a torch for him.

13 The King's messenger found the sage rapt in deep meditation at Lohapur and placed before the latter all the presents sent as emblems of respect along with the King's message.

14 Tukarama received the message and wrote a reply in verses which he handed to the bearer. They were as follows.

15 "O King! All this display—a steed, an umbrella and a torch, ill befit men like me who have renounced the world. O Lord Hari! Free me from the fetters of royal honours. Why dost Thou, O God, plunge me in the troublous ocean of worldly life?

16 "Ignoring all comforts, I seek a lonely spot. I have abandoned my people with the desire of living afar. O Viṣnu! Thou givest me the very things I dislike. Thou art my Refuge. Why art Thou unkind to me?

17 "O King, it is clear from your invitation that you are anxious to see me. Leave me alone to lead my life in a dense forest. My naked body covered with dust is not fit to be seen by a person of splendour like you.

18, 19 "My weak limbs are emaciated. My face is extremely pale by fasting. I wonder how such an ugly sight can please you. Give up, O King, your curiosity to see me and leave me alone where I am. A rock in a mountain is my favourite bed, the sky above, my canopy. Whenever I need food, people give it to me in plenty."

20 King Śivaji, receiving this reply, was amazed by the noble character of the sage and being all the more eager to see him, hurried to Lohapur.

21, 22 Śivaji approached the saint, bowed to him with all humility and presented him with a plate full of gold coins sanctified with Tulsi leaves. Tukarama saw them and said: "What can I do with gold, Your Majesty? My wealth which can't be taken away from me is Panduranga. I have no desire for worldly objects.

23, 24 "When the sun shines, where is the need for lamps? What use are cool applications to the Himalaya? A heap of gold is to me like cow's flesh. Listen! I am going to tell you something

which will do you good. Your one and only ornament should be a garland of Tulsi. Let your vow be the observance of Ekadaśi. Give up all worldly attachments. May Hari be your Refuge. Be His devotee."

25 Śivaji heard his advice and gave all the gold coins to the Brahmins who were there. He spent the night near the sage, listening to the Hari-Kirtan.

26 Pondering over the wise words of the sage, Śivaji was filled with happiness and he decided to renounce his kingdom and remain in the forest. He handed over his crown to his faithful attendants, sent them away to the capital and spent some days happily amidst a group of devotees.

27 When the queen-mother heard about her son's renunciation, she was greatly upset and cried: "Alack! Alack! What a misfortune! How could Tukarama be the destroyer of our kingdom!"

28, 29 She set out immediately from the capital. Arriving at Lohapur, she touched the sage's feet and said bravely in spite of her distress: "O Mahatma! My son, by renouncing his royalty, has brought a great calamity to the kingdom. He is childless. Who will be the future ruler?"

30 Tukarama pacified the queen-mother with tender words and later in the evening when Hari-Kirtan was over, advised Śivaji as follows:

31, 32 "If you wish to cross the ocean of mundane life, do your duty assiduously, O King! Would a fish give up water to enjoy air? Or would a

bird leave the open air to live in water? A fine steed should not be used for agriculture nor should a cultivator's ox be considered fit for a warrior. The Creator set the sea round the earth and made mountains to support her.

33 "Know that God's creation is unchangeable and it is He who is the Maker of the duties of men and these duties should not be abandoned. I shall now tell you the duties of a Brahmin and also of a Kshatriya.

34 "A Brahmin should first of all master scriptures and Śastras, then, as a householder, perform the six duties.* In his old age he should become a recluse and practise self-control.

35 "A Kshatriya, after overcoming his enemies, should observe the prescribed duties. He should see the Supreme One in all beings and honour Brahmins; he should not hurt anyone but protect the hungry and think of Hari constantly.

36 "A man endowed with such pure qualities lives without any misgiving. Why need he live in the forest? Hari visits him of His own accord."

37 Śivaji accepted the sage's advice and felt so grateful that he shed tears of joy; while the queen-mother said humbly: "O Mahatma, how can I ever repay my debt to you?"

38 As the King was about to return to his capital, he

* Study (अध्ययनम), teaching (अध्यापनम्), sacrifice (यजनम्), officiating at a sacrifice (याजनम्), charity (दानम्), accepting presents (परिग्रहः).

begged of the sage for a boon, saying: "Give me a piece of bread to wish good to my subjects and a coconut to bless me with a son."

39 Tukarama gladly gave him both the desired things and blessing him tenderly, sent him and his mother back to the capital.

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# CANTO IX

1 Day by day the circle of Tukarama's followers widened like the digit of the moon. His enemies now became his friends. Indeed, no virtue in the world is as effective as forgiveness.

2 Once a learned Brahmin came to him with a newly written work on the Vedanta and asked permission to read it out to him.

3 The sage consented and covering himself from head to foot with a thick blanket, sat comfortably in silence.

4 The Brahmin asked him: "Why are you covering yourself? Are you afraid of catching a cold?" The sage answered: "I don't want any disturbance from outside."

5 The visitor read the book enthusiastically for an hour while Tukarama closed his ears and remained still like a rock.

6 At the end of his reading, the Brahmin lifted the blanket out of curiosity and was amazed and dismayed to see the sage with his hands covering his ears.

7, 8 "Why did you waste my time?" he shouted angrily. "To listen to the doctrine of identity between God and man is poison to me," replied Tukarama and continued, "the Creator drew an unalterable line to indicate the difference between Himself and His devotees. A man may know God's nature, but can never attain His divine power.

9, 10 "The power to create, protect and destroy possessed by Supreme God is unlimited. With such a difference between the two, where is the question of identity? All this talk of the Vedanta jars on one's ears. He who worships God in all humility with the faith that He alone is All Supreme, should never aspire to attain identity with the Trinity."*

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11 A few of his followers once wanting to visit seven places of pilgrimage, humbly asked Tukarama for his blessing before their departure.

12 He blessed them and gave them a gourd, instructing them to wash it in all the holy waters.

13 Upon their return, the pilgrims invited their own people to dinner, when the sage ordered his followers to serve the gourd to the guests.

14 When the guests tasted the fruit, they asked the sage with surprise why it was that it still retained its bitter taste in spite of its being purified by holy water.

15 Said the sage: "Internal purity cannot be affected by external treatment. Neither can a pilgrimage or other things purify one who seeks salvation."

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16, 17 Once upon a time, when Tukarama was camping in Poona, Śivaji, dressed in simple clothes, went to see him. He was accompanied by a small

* Brahma (Creator), Viṣnu (Preserver), Śiva (Destroyer).

retinue and took some presents for the sage. Tukarama welcomed the King with a blessing as the latter fell at his feet. Then, giving him the best seat, Tukarama started the Hari-Kirtan.

18 At that epoch there was a Muslim general in the town of Chākhan who was an enemy of the Hindu kingdom. He sent his men secretly that night to seize Śivaji alive.

19, 20 The King came to know about it through his spies and rose abruptly to leave. As the rest of the audience became panicky, Tukarama invoked Hari saying: "O Hari! I myself fear not death but protect all these people here who are terrified." No sooner had he said this than a Voice was distinctly heard in reply:

21 "Away with thy apprehension. Do not despair but proceed with thy usual performance. Dost thou not know that I am the Life of the World and that constantly I am near Śivaji to protect him?"

22 Presently, the Muslim officer equipped with deadly missiles and accompanied by armed men, suddenly came down on the temple like a hawk. He looked round and saw a hundred men exactly like Śivaji seated amongst the audience! For a moment he stood intensely perplexed, staring at this collection of men.

23 One of these "doubles" of Śivaji sprang up as though terrified and fled. He was chased by the Muslim cavalry until they reached a dense forest.

24 As the fugitive entered the wood, the Muslims pursued him for three hours while King Śivaji sat

at ease in the temple listening to the hymns to God Viṣnu.

25 At the end of the recital, Tukarama pondering over the King's rescue, fell at the feet of Panduranga's image, shedding tears of joy.

26, 27 Śivaji felt convinced that his miraculous escape was entirely due to the saintly Tukarama's spiritual power and as he was about to return to his capital, he begged the sage for something as a mark of his favour. The latter gave to the King, who was inspired with faith, a lump of horse dung with his own hand. Śivaji accepted it gladly and set out towards his capital. The sage too went to Lohapur.

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28 Tukarama who had by now completely conquered all the inner foes,* ate less and less every day. At each meal he invoked Hari and lived a life of the most rigorous austerity.

29 Whenever people saw him passing in a street, they asked him where he was going. "To Vaikuntha," was his reply as he hurried to the river or towards the hill.

30, 31 In course of time his resourceful intellect attained an uncommon brilliance and unfolded the latent faculties of his previous life. And lo, in his daily intercourse he spoke to everyone in verses. He had by now attained the fame of a perfect yogi. Daily he went to the temple,

* Passion, anger, greed, infatuation, pride and envy.

humbled himself before Hari, proclaimed himself as the greatest sinner and craved His pardon.

32 Once while he was walking along the forest road, he saw a flock of birds. Seeing a human form, they were scared and flew up to the top of a tree.

33, 34, 35 The sage said to himself: "It is really strange that these birds should have flown at the very sight of me. I look upon the world as myself and why should these birds be frightened of me? I can swear solemnly that I have hurt no creature even mentally. Probably the sins of my previous life have begun to react. I have renounced my family and dedicated my body to God. If the flight of these birds signifies my duplicity, then, alas, my penance is lost.

36 Thus distressed with misgiving, the great sage remained silent for a moment, then, waking up as it were, addressed Hari, the Destroyer of sins, with a sob:

37, 38 "O Hari! As a blind traveller leans on his guide, I lean on Thee and walk along the right path with great care. O Ocean of Mercy! Do not leave my hand. Be appeased and destroy all my sins and let no one be afraid of me." After saying these words, Tukarama remained still and breathless.

39, 40 Presently, all the birds came down of a sudden from the top of the tree, hovered round him, then gradually settled down on his head, arms and shoulders. He looked like a moving tree laden with flowers in the shape of birds. The villagers

thrilled to see this strange sight, stood staring at him.

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41 It is said that Hari, once accompanied by celestial sages, yogis and gods seated in their respective chariots, descended from His vehicle of Garuda*, at Dehu. He touched Tukarama who was then sitting on the banks of the river and said to the amazed devotee: "Without thee, my son, Vaikuntha seems to me dreary like a wilderness."

42 For five days the gods celebrated various kinds of Panduranga's festivities on the banks of the Indrayani which looked as beautiful as the heavenly Ganga. The gods, unseen by others, were visible to Tukarama and streams of heavenly bliss flowed everywhere in the village.

43 The villagers, urged by some inward feeling, gave up the Holi festival and gathered on the river bank in serene joy. Listening to Tukarama's beautiful verses, they forgot their food, drink and sleep and remained there content.

44 After five days, Panduranga said to Tukarama: "Come with me to Vaikuntha, my son. There alone is thy eternal abode." The sage answered: "Pandharpur is my Vaikuntha. May Thou, O God, remain here constantly. Thou art the very essence of love."

45 Panduranga said: "Be My guest even once to see My grandeur. Witness in person My glory on the milky ocean! Complete satisfaction cannot be

* The Eagle is Hari's vehicle according to the Puranas.

attained on earth even by constant meditation, prayers and worship. But living in Vaikuntha is like having the heavenly creeper that grants all desires."

46 Hearing this Divine Command, Tukarama gave a reply in lovely verses: "O Hari! I have indeed crossed the impassable sea of mundane existence today. How can one who is blessed by the vision of Thee, the Fountain of Mercy, be tied to the world? He is indeed absolved from all sins."

47 When the gods heard his speech, they were amazed and delighted and said: "Indeed, we are lucky to have the sage's company. After drinking at the fountain of his beautiful verses even ambrosia would now seem tasteless. Meritorious is this sage and he is like a god."

48, 49 Hari invited Tukarama again to Vaikuntha, so the sage decided to obey His command and leave Dehu. Then, he said to his wife: "I am invited by Hari to Vaikuntha. Let us both go together, my dear, to His abode. If not, do as you like." The wife answered: "It is not right for me, my husband, to leave my home. Can you be so foolish as not to know that I, your wife, am nearing my confinement? Besides, who will attend to our children and cattle? You can go yourself to Hari's abode but I know where you are going."

50 The sage was astounded to hear her and exclaimed with a sigh: "Alas! Even after getting this gracious favour from Hari, you are not delighted.

Alas! You are much too attached to the world and therefore, do not wish to quit your home. By all means, remain with the children. I go alone."

51 His followers seeing him about to go, made all sorts of conjectures. "He is tired of being tossed about on the sea of worldly life and is going away to find repose," said some. Others said: "Let him go where he wants to go. We shall follow him as far as we can."

52, 53 Just then, they saw, up in the sky, a number of celestial chariots of dazzling lustre descending towards the earth. There were Brahma, Viṣnu, and Rudra, all happily seated with their respective wives. Gandharvas sang their glory while heavenly sages attended on them. The sun seemed dim by the brilliance of the Gods. Mortals closed their eyes as though blinded by a flash of lightning, then, as though awakened from sleep, when they looked up, every direction of the sky seemed empty. The holy sage had disappeared!

54 His followers, eager to see him again, spent there three whole days and three nights without sleep. Later, they saw something floating in the atmosphere at a great distance. It was a dark object coming down slowly towards the earth.

55 It fell down. It was Tukarama's blanket. Wrapped in it was a pair of cymbals! And there they stood, with their hearts overwhelmed with emotions of joy, sorrow, fear, devotion, amazement.